

Μυστηριον & Ανομιαν.

Charles Née Dacq. 1820.
That is,

ANOTHER PART OF
The Mystery of Jesuitism;

OR

The new *Herésie* of the *Jesuites*,

Publicly maintained
At PARIS, in the *College* of CLERMONT,
the XII of *December* MDCLXI.

Declar'd to all the *Bishops* of *France*.

According to the *Copy* printed at *Paris*.

Together with

The Imaginary *Herésie*,

in three LETTERS,

by John Lockyer.

With divers other *Particulars* relating to
this Abominable *Mysterie*.

Never before published in *English*.

L O N D O N , .

Printed by *James Flesher*, for *Richard Royston*,
Bookseller to His most Sacred MAJESTY, 1664.

26. 27. Clement 7th & England.

59. 1... the question of the capture,
& right and escape.

150. English church.



To my most honour'd
Friend from whom I
received the *Copy*.

SIR,

I Transmit you here the French
Copy which you were pleased
to consign to me, and with it the
best effects of your injunction that
my weak Talent was able to reach to;
but with a Zeal so much the more
propense, as I judged the publication
might concern the World of those mi-
serably-abus'd Persons who resign
themselves to the conduct of these

The Epistle Dedicatory.

17 A^d. 18.

*Gloss. in Ex-
tr. Fo. c. 22.
Cum inter
de verborum
signif.*

bold Impostors, and who may in-
deed be said to be what the Athe-
nians mistook S. Paul for, *Ξένων
δαμονίων κατὰ γελῆς*, Setters forth
of strange Gods, as well as of
strange and unheard-of Do-
ctrines, whilst they take upon
them thus to attribute as much to
Dominus Deus Papa, their
Lord God the Pope, as to God
Almighty himself. I stand amaz'd
that a Church which pretends so
much to Puritie, and that is so fu-
rious against the least dissenters to
her Novelties amongst Prote-
stants, should suffer such swarms
of impure Insects amongst them-
selves;

The Epistle Dedicatory.

selves; lest these Cancerous Mem-
bers (in stead of edifying the
Church, and conducting Con-
sciences) eat out, in fine, the very
heart and vitals of the common
of Do Christianity. For my part, after
I have seen what Mr. White has
lately publish'd concerning the Me-
thod of the Roman Court in
her Decrees, and of her rare abi-
lities to discern, as he there affords
us the Prospect; I have no great
reason to hope for any redress of these
Enormities: and then to what a mon-
strous growth this Head is like to
arrive, let all the World compute, by
the Strange pretences of these auda-
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Exetasis, si-
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bi Purgatio.

The Epistle Dedicatory.

cious Sycophants. Nor let any man wonder how those other Errours are crept into their Religion, who in a day of so universal light permit such pernicious Doctrines to be publickly asserted, to the dishonour of our B. Lord, the scandal of his beloved Spouse, and the hinderance of that glorious Unity, which none does more earnestly breath after then He who subscribes himself,

21 Sept. 1664.

SIR,

• Your most humble and most obedient Servant.

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THE
New Heresie of the Jesuites,
 publickly maintain'd at *Paris*
 in the College of *Clermont*,
 by Positions printed the *xij.* of
December, M DC LXI.

Declar'd to all the *Bishops* of
France, &c.



AS it is the constant duty of
Bishops to stifle those *Errours*
 in their very birth and cra-
 dle which tend to the ruine
 and subversion of *Faith*; so is it no less
that of *Divines*, to make discovery of
 those *Errours* to them; and, by giving
 timely notice of them, to excite and stir
 up their Pastoral Vigilancy. You will
 therefore, *My Lords*, doubtless approve
 of the *Information* which is made you of

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The new Heresie of the Jesuites.

a *New Heresie* that has been publickly maintain'd by the *Jesuites* in their *College* at *Paris*, in a *Thesis* printed and defended the twelfth of *December* last.

The *Position* bears this *Title*;

ASSERTIONES CATHOLICÆ de Incarnatione, contra Sæculorum omnium, ab incarnato Verbo, præcipuas Hereses.

CATHOLICK ASSERTIONS concerning the Incarnation, against the principal Heresies of all Ages.

By which they sufficiently demonstrate that, abating some few Subtilties of the *Schools*, they pretend We should accept what-ever They oppose against these *Heresies*, for *Catholick Verities* and *Truths* indubitable. In order hereunto

They propose for the *Heresie* of the *Tenth Age*, the *Schism* of the *Greek Church*, and by these words declare the
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The new Heresie of the Jesuites.

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Opinions to which they expect our Assent, as a mark and characterism of our aversion from that Heresie.

X. SÆCULUM.

Romanae Ecclesiae Caput, contra Græcos Schismaticos.

Hoc tandem Sæculo Schisma Photii invalescens Græcos ab Ecclesia Capite disjunxit.

Christum nos ita Caput agnoscimus, ut illius Regimen dum in cælos abiit primum Petro, tum deinde Successoribus commiserit; & EANDEM QUAM HABERAT IPSE INFALLIBILITATEM concesserit, quoties ex Cathedra laquerentur.

DATUM ergo in E. R. Controversiarum Fidei Judex infallibilis, ETIAM EXTRA CONCILIUM GENERALE, tum in Questionibus Juris, tum FACTI. Unde, post Innocentii X. & Alexandri VII. Constitutiones, FIDE DIVINA CREDI POTEST Librum de Gratui titulus, Augustinus Jansenii, esse hereticum, & Quinque Propositiones ex.

*The new Heresie of the Jesuites.
eo decerpas esse Jansenii, & in sensu
Jansenii damnatas.*

*Propugnabuntur, Deo duce, & auspi-
ce Virgine, in Aula Collegii Cla-
romontani, Societatis Jesu, die 12
Decembris, An. 1661.*

THE TENTH AGE.

*The Head of the Church of Rome,
against the Schismatical Greeks.*

*It was in this Age that the Schism of
Photius prevailing did separate the
Greeks from the Head of the Church.*

*We acknowledge Christ to be so the
Head, that during his absence in Heaven
he hath delegated the Government there-
of, first to Peter, and then to his Suc-
cessors; and does grant unto them THE
VERY SAME INFALLIBILITY
WHICH HE HIMSELF HAD, as of-
ten as they shall speak è Cathedra.*

*There is therefore in the Church of
Rome an Infallible Judge of Contro-
versies of Faith, EVEN WITH-
OUT A GENERAL COUNCIL, as
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The new Heresie of the Jesuites.

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as in matters of *FACT*. Therefore,
since the *Constitutions* of Innocent the
Xth and Alexander the VIIth, *WE MAY*
BELIEVE WITH A DIVINE
FAITH, that the Book intituled the
Augustin of Jansenius is heretical; and
the Five Propositions which are gathe-
red out of it, to be Jansenius's, and in
the sense of Jansenius condemned.

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These shall be defended, by the assi-
stance of God, and the favour of
the Virgin, in the Hall of the Col-
lege of Clermont, belonging to
the Society of Jesus, the 12 day
of December, in the Year 1661.

This *Position* contains in it two parts;
the one concerning the Primacy of the
Pope, in which all Catholicks do
agree: the other touching that *Infalli-*
bility which these *Jesuites* do attribute
to him.

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are revealed by God in the *Scriptures* &
in *Tradition*.
We do not speak here of that which
is by some *Divines* maintain'd, and
which onely concerns the Judgments
which the *Popes* have of such *Truths* as
are revealed by God in the *Scriptures* &
in *Tradition*.

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The new Heresie of the Jesuites.

It is sufficiently known what has been upon this Subject the sense and opinions of the *Galliane Church*, and of the *University of Paris*, and what we are to understand by this expression, *Sententia Parisiensium*, when we find it upon this matter in the books even of the *Jesuites* themselves.

Duvallius
de Suprema
authorit.
Rom. Ponti-
fic. l. 2. q. 1.

Ibid.

As evident is it also, that those amongst some of the new Doctors who would be thought the most favourable to *Popes*, as *Monsieur du Val*, have not been afraid to maintain, the *Pope's* being *Infallible* was no matter of Faith. *Non est de fide Summum Pontificem esse Infallibilem.* And, that the Opinion which assures us he is not, is neither erroneous nor rash. *Non est erroneum neque temerarium, temeritate Opinionis, dicere, Summum Pontificem in decernendo errare posse.*

But these very *Divines* (however studious of exalting as much as they could possibly the Authority of the *Sovereign Bishops*) do acknowledge as a thing certain, indubitable and constant amongst all *Catholicks*, That they are not

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not *Infallible* in matters of *Fact*; That *therein* they may *erre*, and That indeed they are very frequently mistaken. *All Catholicks* (saies Cardinal Bellarmine) *according to this, That the Pope, acting as Pope, and with the Assembly of his Counsellors, yea, even with a General Council it-self, may be deceived in particular facts, which depend upon the information and testimony of men.* And applying this general *Maxime* to a matter of *Fact*, perfectly resembling that of *Fansenius*, which is, to consider whether the Heresie of the *Monothelites* be comprehended in the *Epistles* of *Honorius*, as the *VI. General Council* confirm'd by so many *Popes* hath defin'd it, he adds; A General and Lawfull Council cannot erre in defining Points of *Faith*, (as neither has the *Sixth Council* erred therein;) but it may erre in Questions concerning matters of *Fact*. *Generale Concilium legitimum non potest errare, ut neque erravit hoc Sextum, in Dogmatibus Fidei definiendis; tamen errare potest in Questionibus de Facto.* And Cardinal *Baronius* affirms the very same,

Bellarmino, de
Sum. Pontif. l. 4. c. 2.

Ibid. c. 11.

same, upon the same Subject of the *Sixth Oecumenical Council*. We do not so strictly receive the *Condemnation* even of *General Councils* themselves, as to what concerns mens *Persons* and their *Writings*. For no body doubts but that, who-ever it is, he may be deceived in matters of *Fact*; and then is that expression of *S. Paul* to take place, We can doe nothing against the Truth, but for the Truth. *In his enim quæ Facti sunt, unumquemque contingere posse falli, nemini dubium est.*

Baron. ad
An. 681.
n. 39.

All other *Divines*, even the most devoted to the *Court of Rome*, have hitherto contain'd themselves within these limits; but the *Jesuites* will no more indure either bounds or Examples in their excess and extravagancies. It suffices not them to render the Pope *Infallible*, as some *Divines* may possibly have done: They will have it, that *Jesus Christ* has absolutely imparted to him the *very same Infallibility which He himself possess'd upon the Earth*: and that as this *Infallibility of Jesus Christ* extended to all, and not onely to things already revealed,

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veal'd, but to those things which had never yet been so reveal'd, and that he made known himself in saying them; so the *Pope* does also become *Infallible*, not onely in proposing to the Church what is contain'd in the *reveal'd Will of God*, but in proposing to her likewise *matters of Fact*, which it is evident and certain God has never yet reveal'd; as when (for Instance) the Question is, Whether these *Propositions* are in a Book of the *Seventeenth Age*.

Nor are these any Consequences which we may naturally deduce from their doctrine; they draw them thence themselves, and form Catholick Assertions of them, conformable to the *Title* of their Position. *There is then* (say they) *an Infallible Judge of Controversies of Faith, even extrinsecal to a General Council it self, as well for Questions appertaining to Right, as for those which concern matters of Fact.* And that you should not doubt what it is they would signifie by these *Questions of Fact*, (albeit the word *Fact* oppos'd to *Right* renders it sufficiently perspicuous)

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ous) they produce for an Example, and as a new Consequence of this Infallibility of *Jesus Christ* communicated to the *Pope*, That, since the *Constitutions*, we may believe with a *divine Faith* that the Book of *Jansenius* is heretical, and that the *Five Propositions* do belong to this Author. *Unde, post Innocentii X. & Alexandri VII. Constitutiones, fide divinâ credi potest Librum, cui titulus est Jansenii Augustinus, esse hæreticum, & Quinque Propositiones ex eo decerptas esse Jansenii.*

Behold then here the *Proposition* which these men assert publicly in one of the greatest Cities of the World; and it is worth observing, to note the *Original* and the *date* of it. For those who now at present promote it so boldly, had long since scatter'd the seeds thereof in some of their Writings; and it was sufficiently evident that all their design was to be bottom'd upon this Errour: they had likewise themselves advanced the *Conclusions* in one place, and the *Principles* in another; but it was still with certain windings and ambiguities

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biguities of termes, which as yet furnish'd them with lurking-holes and places of subterfuge; but now they discover nakedly and without disguise to the *Church* what it is they pretend to establish in her. Let the whole Church take notice of it then, and record it, That it was the 12 of *December*, in the year 1661, that the *Jesuites* openly publish'd that monstrous Opinion which they have been so long a-brooding: That it was upon this day they propos'd as a most Catholick Assertion, *That whenever the Pope does speak out of his Chair, HE HATH THE SAME INFALLIBILITY THAT JESUS CHRIST HATH, not onely in Questions of Right, BUT ALSO IN MATTERS OF FACT; and that hence we are to believe WITH A FAITH DIVINE, that those Five Propositions are of Janſenius.*

It will, *My Lords*, be needles to amplify much, in letting the world see that this is not here onely a solitary Errour or simple Heresie, but a whole source of Errours, and (as one may say) an

Uni-

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Universal *Heresie*, which overthrowes all Religion.

For you know, *My Lords*, that the very prime *Fundamental* of *Christian Religion* is, That our Faith is not supported upon the *word of Men*, but upon the *Word of God*, which is *Truth* it self: and that it is *That* which renders it immoveable and altogether Divine; whereas it would else prove but Humane, were it upheld by any other Authority less then that of God; and if we were not able to render our selves that Testimony which *S. Paul* gives the Christians of *Thessalonica*, To have received the Word which God hath taught us by his Church; and that, not as the Word of *Men*, but as the Word of *God*, and as in truth it is. *Non ut verbum hominum, sed, sicut est verè, verbum Dei.* Whatsoever is comprised in the *Faith* (saies *S. Bernard*) is built upon solid and certain Truth; persuaded by the divine *Oracles*, confirmed by *Miracle*, and consecrated by the production of the *Virgin*, by the *bloud* of our Redeemer, and by the glory of his Resur-

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Resurrection. *Totum quod in Fide est, certâ ac solidâ veritate subnixum, Oraculis & Miraculis divinitus persuasum, stabilitum, & consecratum partu Virginis, sanguine Redemptoris, gloriâ resurgentis.*

Whosoever therefore shall presume to affirm, that a Thing neither revealed nor attested by God (as is that, to know whether Propositions are really an Author's of these last Ages) is an Object of *divine Faith*, merely because the *Pope* has said it, or does establish for a Fundamental of his *Belief* any humane Authority and word of a mortal Man, subverts the *Faith*: or that makes a *God* of the *Pope*, and of his Word a divine Word and a holy Scripture, is not onely guilty of Heresie, but of horrid Impiety, and a *species* of *Idolatry*. For *Idolatry* does not consist merely in giving to Man the Name of God; but infinitely more when we attribute to him those Qualities which are peculiar to God, and when we render him those honours which are alone due to the *Deity*. Now this intire submission of our Spirit, and

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and of all our Intellectuals comprehended in the act of our *Faith*, is no other then that Adoration which we pay to the *Prime Verity* it self: and therefore, whosoever he be that renders it to the word of a Man, (what-ever rank he may hold in the Church) whoever saies that he believes with a *Faith divine*, that which he would not believe but because a Man has affirmed it, does constitute *Man* in the place of *God*, transfers to the *Creature* that which is alone due to the *Creator*, and makes (as far as in him lies) a kind of *Idol* of the *Vicar* of *Jesus Christ*.

And it is this, *My Lords*, which will doubtless cause you so much the more to detest this Impiety, That the Promoters of this Doctrine have imagin'd they shall make it pass under the shelter of that Respect which all Catholicks bear towards the *Pope*; and that none will presume to oppose it, for fear of offending him. But were it possible to offer a greater affront to the prime Minister of *Jesus Christ*, then to conceive they doe him honour by a *Blasphemy* so injurious

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jurious to *Jesus Christ*: that he should suffer them to equal him with his *Master*, by ascribing to him the same *Infallibility* which *He* alone possesses: and that men should render that supreme *Cultus* of a Divine faith to his Words, which is onely due to the Word of God: If *S. Paul* and *S. Barnabas*, perceiving certain persons ready to render them the same honours which they gave to their *false Gods*, did rend their Garments, to testifie their extreme grief and resentment, and cast themselves in amongst the people to hinder them of their purpose; we are bound to believe, that if the *Pope* were well advertiz'd of this fearfull and prodigious excess, he would not fail with his whole Authority to repress these prophane *Adorators*; and that, as a Crime capable of losing him for ever before *God*, he would not permit himself to be so much as once touch'd with the least complacency of so detestable a Flattery: He would certainly consider, even with trembling, the vengeance which *God* did execute upon that last King of the *Jews*, for having onely

onely indulg'd the tumultuary Acclamations of a People; who (after they heard him speak) cry'd out, The Voice of God, and not of Man, *Dei voces, & non hominis*; since the Scripture informs us, that the *Angel* of the *Lord* did immediately smite him, because he had not given the honour which was due to God. *Confestim autem percussit eum Angelus Domini, eò quòd non dedisset honorem Deo.* In the mean while, how much less criminal were the Adulations of these People then that of the *Jesuites*? That might possibly be taken for some sudden transport of Joy, which is oftentimes not regulated by Reason; and sometimes we find that even the *Scripture* it self gives to *Judges* and to *Princes* the appellation of *God*: but here they attribute to the *Pope*, and that deliberately, out of a formed design, and the establishment of a *Dogme* and of a Theological Assertion, not a senseless Name, but one of the most resplendent and glorious Titles of *God*, and the most incommunicable to the *Creature*; which is, That the Word of a *Pope* should be

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so Infallible as it should merit the submission of divine Faith to it, which cannot be render'd without gross *Idolatry* to any, save to the *Prime* and Sovereign *Verity*.

For we cannot say upon this occasion what those are wont to affirm who maintain the Infallibility of the *Pope* in matters of *Faith*, That in believing what the *Pope* decides concerning them, they do not establish their Faith upon the word of a Man, because *he* proposes onely what has been by God reveal'd in *Scripture* and *Tradition*; so as still their Faith is founded upon the Word of *God*. We can say nothing like this upon the subject in hand, and in reference to which the *Jesuites* pretend that the *Pope* is as Infallible as *Jesus Christ*, and his *Decision* an object of *divine Faith*. When the *Pope* shall propose a matter of Fact of a *Seventeenth Age*, as (for example) to divine whether heretical Propositions have been taught by an Author of that *Period*, we cannot pretend that he propounds a thing which is either reveal'd

in *Scripture* or in *Tradition*. Well he may say that so he judges it; but he cannot affirm that God has reveal'd it: He may averre it of himself; but he cannot say, *Dominus locutus est*, that God has declar'd it. In like sort, when it is *Man* which speaks, and not *God*, those who assert that we may adhibit a *divine Faith* to a Decision of this nature, do visibly perpetrate the abominable excess of those blinded people, and joyn in their acclamation, *Voces Dei, & non hominis*.

Now if the Piety of the *Pope* do (as *doubtless* it will) preserve him from being infected with this Sacrilegious Opinion; those who present him this *poison* will nevertheless be as criminal as those miserable Flatterers who were the occasion of the death of their King by their impious *Elogies*. For he is not an *homicide* of the *Soul* or *Body* onely, who effectively takes away the Life of one or the other; but he is a Murtherer also, who does *that* which is of it self capable to extinguish either the one or the other. S. *Cyprian* names those

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those Christians *Parricides*, that for fear of Persecution offer'd their sucking Infants to the *Idols*: because, though they could not (saies S. *Augustin*) by this *Idolatry*, and in which the poor Babes had no part, bereave them of that spiritual life which they had deriv'd from their *Baptism*; yet did they notwithstanding rob them of it, as much as in them lay. *In illis quidem interfec-tionem non faciunt; sed, quantum in ip-sis est, interfectores sunt.* Flatter not your selves, adds the same S. *Augustin*, (speaking of such as gave others occasion of sinning) that your Brother is not yet *dead* through the scandal you have given him: He is not dead, and yet are you an homicide. *Et ille vivit, & tu homicida es.* We may say the very same of the *Jesuites* in relation to the *Pope*, into whom they strive to inspire an Opinion so mortal, *Non sibi blandian-tur quia ille non est mortuus; & ille vi-vit, & isti homicida sunt.*

But it is not the *Pope* alone to whom they give an occasion of Scandal, they offer it to all the Faithfull in gene-
 ral.

Aug. Ep. 23

In lib. de
Pastoribus;
cap. 4.

ral, whilst they persuade them to establish their Belief upon the Word of a mortal Man, and to submit themselves to it as to the *prime Verity*, which can in no sort be done (as has already been demonstrated) without a kind of *Idolatry*. So as the *Jesuites* doe in a manner the very same thing with those *Hereticks* who would have men render Divine honours to the Virgin. For as the true respect which we owe to the *Virgin* (the *most holy of all the Creatures*) would not diminish the Crime of these *Hereticks* and their *Disciples*; so nor would the veneration that all the Faithfull have for the *Head* of the *Church* exempt them from the guilt of a very hainous sin before God, if thus deluded by the *Jesuites* they should render to the Word of a *Man* (howsoever conspicuous in the *Church*) this soveraign deference of *Divine Faith*, which cannot be paid, without manifest impiety, but to the Word of God himself.

Little do the men of the world consider the magnitude of these sorts of offences, since, being wholly carnal, they
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are not concern'd but with things altogether gross and exterior. These hypocritical *Devotes* permit themselves to be easily transported with such excesses, because they conceive it a great degree of Piety, blindly to embrace what-ever it be that elevates those Things and Persons to whom we owe respect: and hence it is proceeds that variety of *Opinions* which they term *Pious*, without at all putting themselves to the trouble of inquiring whether they are *true* or *false*; as if what were *false* could be a fit object of Piety, or that the God of *Truth* might be honour'd with a *Lie*. But you (my *Lords*) know, that those who are bred up in the sincere spirit of *Christianism*, make a far different account of these matters. They equally detest *Lying*, to whose profit soever it may possibly appear advantageous, were it to the *Pope*, to the *Virgin*, were it even to *J. Christ* himself. And, which one would hardly say, had not *S. Augustin* said it before us, for this *Father* was not afraid to assert it, *That if the Lying and the Calumny which is us'd to*

The new Heresie of the Jesuites.

Ibid. cap. 10.

take away the temporal life of a man be a detestable crime, much more abominable is that which tends to the bereaving us of the life eternal; such as is all prevarication in matter of Religion; yea though it were even employ'd in ascribing false praises to *Jesus Christ* himself, Wherefore (saies the same Father) it were an extreme folly for a Christian not to be rather prepar'd to suffer all sorts of indignities, and even such as strike a terror into holy Souls, then once condescend to whomsoever would oblige him to corrupt the Gospel by any fictitious praises of *J. Christ*.

Seeing then (according to this holy Saint) it would be an abominable Crime to attribute any false Praises to *J. Christ* himself, who, being *God*, is superiour to all Praises; how much greater is it to ascribe to a mortal Man, *in*viron'd with infirmities, (as the *Scripture* expresses it) the Praises which appertain to *God* alone? But into what Labyrinths of Errours shall we not precipitate ourselves, if once we grant a liberty to our humane fancy to shroud its various

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wandrings under a pretext of *Piety*? For, if *Opinions* must be tolerated, how false soever they may be, because an ill-advis'd *Piety* judges them Pious; and, if it be a plausible and sufficient reason to exempt *Popes* from Faults and Errours obnoxious to humane nature, by pretending one may piously believe that *God*, having intrusted them with the Government of the *Church*, will never permit them to fall into any Errours which may be prejudicial to it, as the *Jesuites* do from hence believe they have a right to invest the *Popes* in the same state of *Infallibility* which *J. Christ* had, and that even in matters of *Fact*, when they propose them to the *Universal Church*: why may they not as well pretend they have the same right also of attributing to the *Popes* the same *Impeccability* which *J. Christ* had, in all those concernments which relate to the Government of the Church, and the functions of their Sovereign *Pontificate*? why should not this latter opinion be as pious as the former? Would it not seem incomparably more

advantageous to the *Church*, that the *Popes* could not sin in this manner, then to be *Infallible* in matters of *Fact*? And the *Souls* which are purchased by the bloud of *J. Christ*, have they not receiv'd infinitely more detriment from the wicked Administration of some *Popes*, then they could ever contract from their want of illumination or due attention in the understanding of some particular Author?

A man that had liv'd in the *Primitive* Ages of the *Church*, resting himself upon these Probabilities and Conveniencies of humane Witts, would he not have believed he had reason to say, That *God* would never permit that the Seat of *S. Peter* should, for near one intire *Age*, be possess'd by Persons so prodigiously unworthy? As *Cardinal Baronius* does with grief acknowledg it happen'd for during almost the whole *Tenth Age*, by the power of the *Marquess* of *Toscany*; who domineering with his Arms and Mony over the *Clergy* and people of *Rome*, establish'd such Persons in *S. Peter's Chair* as were not onely

Baron. ad
An. 897.
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onely wicked in regard of themselves, but were so also to the Church, by introducing most horrible Disorders; such as the same *Baronius* complains were brought in by *John* the Xth, who made a *Child* of five years of age *Archbishop* of *Reims*, upon which the *Cardinal* makes this sad reflexion: *Tantum nefas, quo jura omnia Ecclesiastica sauciantur, ejus Pontificis autoritate introductum, quem infamis fœmina infami operâ Petri solium intrusisset.*

*Ad An. 925
n. 11.*

Would not this man have believed that *God* would never have permitted the *Vicar* of him who said *his Kingdom was not of this World*, to undertake the disposal of temporal Kingdoms, to depose some from them, and conferre them upon others, as *Fulius* the II^d did the Kingdom of *Navarre*, which the Kings of *Spain* now possess to the prejudice of *ours*, and that by virtue onely of a Gift pretended to be receiv'd of this *Pope*, who took it away from its law-ful King?

*Mr. du Puis
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Would he not have believed that *God* would never have suffer'd that

Schism

The new Heresie of the Jesuites.

Schism should have been introduc'd in the very Seat of *Unity* after such a manner, as that the *Church* for almost *fourty years* could not be able to discern its true *Pastor* from him that was the *Hireling* and the false one, seeing it self abandon'd to two *Mercenaries*, each of which pretended to the *Title* and *Quality*, in this onely agreeing together, to keep the *Church* in a fatal *Division*; as it happen'd towards the period of the *Fourteenth Age*, when one of these *Anti-Popes* had his Seat at *Avignon*, the other at *Rome*?

Would he not have believed that *God* would never have permitted that he, whose principal *Office* is to keep all *Christians* in *Unity*, should by his rash and hasty *Excommunications* be the occasion of whole Kingdomes Defection from the *Catholick Communion*, and by this means an infinity of Souls miserably perish by *Schism* and *Heresie*; as it came to pass in *England*, through the precipitancy of *Clement* the VIIth, presented with so much *Zeal* to *Pope Paul* the Vth, that he might thereby stop him from

In a Letter
to Hen. IV.
touching the
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Oeuvres di-
verses, p. 874

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from falling into the like oversight in the difference with the *Venetians*, re-inforcing it also by the Example of *Leo* the Xth in reference to *Germany*, and by remonstrating to him, that he ought to consider he was now in the same *Crisis* and at the same point in which *Leo the Tenth* lost Religion in *Germany*, and *Clement the Seventh* ruin'd it in *England*; but, by which *Clement the Eighth* did preserve it in *France*?

Indeed to reason onely from that which in our fond opinions would appear most advantageous to the *Church*, and what we should be ready to judge ought to be, according to our weak apprehensions, certain it is, that if those who seem to be the Wisest men had been summon'd to the Counsel of *God* what time he was about the contrivance and model of the *Church*, they would, doubtless, have thought it fitting that he should never have permitted his *Lieutenants* upon Earth to fall into such disorders, so diametrically opposite to the duty of their *Place*, and so prejudicial to those *Souls* which were committed

mitted to them. But the *Thoughts of God* are immensely wide from the *Thoughts of Men*, and he has by his most inscrutable Judgements resolved, that the *Events* should totally confound all our pretended Wisdom, having permitted what we should have believed he would never have permitted. And therefore all truly pious Persons ought to acknowledge from so many sad and deplorable Examples, That *God* has not thought good the Stability of his *Church* should depend upon the Sanctity, the Wisdom and the Sagacity of one single Man, though he were the *Head* and Supreme Pastor of it.

*Ad An. 897
n. 5.*

It is the religious reflexion of *Cardinal Baronius* upon the Disorders of the *Popes* of the *Tenth Age*: To the end (saies he) that *God* might make appear his *Church* was not of any humane invention, but an *Institution* purely divine, he has been pleas'd to shew that it should never lose it self or come to destruction by the Vices of ungodly *Popes*, as *Kingdomes* and *Commonwealths* have frequently done through the Crimes and
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the Vices of irreligious and ungodly Kings. *Ut enim Deus significaret eandem suam Ecclesiam nequaquam humanum esse figmentum, sed planè Divinum inventum, oportuit ostendisse eam nequaquam pravorum Antistitum operâ perdi posse & ad nihilum redigi, sicut de aliis diversarum Gentium Regnis & bene statutis Rebus-publicis factum constat.*

It is the very same in that kind of *Infallibility* which these *Jesuites* attribute to the *Pope*, by a mistake altogether new and unheard-of; which *God* has permitted should yet be destroy'd by so many Examples, that there is not a *Divine* who can ever believe it to be true, without manifestly condemning himself of *Heresie*: For if all the Decisions of *Popes* concerning *matters of Fact* themselves were as so many *Articles of Faith*, there being hardly one able *Divine* which does not oppugn some of them, there would in fine be none of them but would be found to oppose the very *Faith* it self.

For instance, Who is there does not at pre-

The new Heresie of the Jesuites.

P. Sermond
P. Pera. and
others.

present think that the *Epistles* attributed to the first *Popes* were never any of those *Popes* Writings, but a Work or Rhapsody rather of some Cheat and Impostor? And yet not onely *Pope Nicolas* commanded the *Bishops* of *France* to receive them, but his *Successors* have inserted them into the Book of the *Decretals*, which they have by their *Authority Apostolical* propos'd to serve as a *Rule* to the *Universal Church*; and in which they speak at least as much out of their *Chair*, as in their ordinary *Bulls*. How then should one without gross impiety believe that these *Epistles* are forged, as at present all able *Church-men* believe them to be, yea even the *Jesuites* themselves, if we are oblig'd to acknowledge the same *Infallibility* in *Popes* as in *Jesus Christ* in Questions of *Fact*? Do we think the *Infallibility* of *J. Christ* would permit us to propose to the *Catholick Church* pieces which are evidently *false* and supposititious, for such as are genuine and *true*?

There is hardly any *matter of Fact* of more importance to the *Church*, then

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to discern a *Council* whether it be *General* or not, Lawfull, or Illegitimate. In the mean time, has *France* been *Heretical* for not having acknowledged the *Council* of *Florence* as *Oecumenical*; notwithstanding the *Bulls* of *Pope Eugenius* the Fourth, and all those *Declarations* which he prefix'd at the head of this *Council*, to oblige the whole *World* to own it for a *General* one? Did the *Cardinal* of *Lorrain* oppose the *Faith*, when he openly testified in these terms to *Pope Pius* the Fourth what his *Opinion* was upon this *Controversie*, and that of all *France*? As for the latter of those *Titles* which you would attribute to our holy Father, taken out of the *Council* of *Florence*; I cannot deny but that I am a French-man, brought up in the *University* of *Paris*, in which our *Tenent* is, That the *Authority* of a *Council* is above the *Pope*, and that they are censur'd as *Hereticks* who maintain the contrary: That in *France* they acknowledge the *Council* of *Constance* for *General* in all its parts: That they adhere to that of *Basil*, and esteem that
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The new Heresie of the Jesuites.
of Florence for neither Lawfull nor General; and, That all the French will sooner perish then be induc'd to believe the contrary.

This *Letter* of the *Cardinal of Lorraine*, which he directed to his *Secretary* then at *Rome* to be shewn *Pope Pius IVth*, is to be seen in the *Collection* of the *Memoires* of the *Council of Trent*, published by the late *Monsieur du Puis*, and printed by *Cramoisy*.

During the first difference of *Pope Eugenius IVth* with the *Council of Basil*, he published a very authentick *Bull*. by which he declar'd, that he transferr'd the *Council* to *Boulogne*, and that whosoever should dare maintain this Translation was unjust, did erre both from the Truth and Catholick Faith. *Fuit igitur à Basileensi Civitate legitima pro tunc nostra Concilii dissolutio, & asserentes contrà sunt penitus ab omni veritate & fide Catholica alieni.* And yet, notwithstanding, the Fathers of the *Council of Basil* persisting that this Translation was unjust and null, *Eugenius* was forc'd to acknowledge by another as authentick

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tick a *Bull*, that, in effect, it was void, and that the *Council* was alwaies legitimately assembled from the beginning of it to that very time. You may find both the *one* and the *other* of these *Bulls* in *Raynaldus*; the *first* in the year 1433; and the *latter* in *Anno* 1434. Now, shall both of these be embrac'd for *Articles of Faith*? And shall we be oblig'd to believe that the same *Council*, at the very same time, was an Unlawfull *Conventicle*, and a Lawfull *Council* of the Universal *Church* assembled by the *Holy Spirit*?

The same *Raynaldus* mentions a *Bull* of *Eugenius* the IVth against the *Cardinal d'Arles*, who presided at the *Council* of *Basil*, wherein he is call'd *Iniquitatis alumnus atque perditionis filius*. If the Suffrage of the *Popes* in the Judgments which they make concerning Persons by their *Bulls* are to be reputed as *Infallible* as that of *Jesus Christ*, we should be oblig'd to hold this *Cardinal* for a very wicked Caitiff: But what shall we think if *God* have judg'd otherwise concerning him; and that, far from

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Ad Ann.
1640.

34 *The new Heresie of the Jesuites.*

willing us to detest him as a *Child of Iniquity and a Son of Perdition*, he would have us to reverence him for one of the *Blessed*, confirming his Sanctity by publick *Miracles*, authoriz'd by another *Pope*, which was *Clement the VIIth*, who has by an authentick *Bull* enroll'd him among the number of the Happy, by declaring, not that he had done *Penance* after his being a *Child of Iniquity*, but that he had alwaies led a most heavenly, chaste and immaculate life, as it is to be seen in that *Bull* of his *Beatification* recited at large by *Ciaconius*?

These are some *Examples* which sufficiently discover to us the false pretence of these *Jesuites*: But, without seeking farther, the very *Authors* of this *Doctrine* find themselves plung'd in *Heresie* by the undeniable sequel of their *Errours*. For they maintain in this verry *Conclusion*, That *Pope Honorius* has taught nothing in his *Epistles* but what was most consonant and agreeable to the *Catholick Faith*, concerning the *two Wills* and *two Operations* in *Jesus Christ*. *Duas in Christo Voluntates & Opera-*

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Operationes fuisse profiteri ; nec aliud à nobis sensit Honorius, dum Operationem Christi unicam esse scripsit. Now, if this be a point of Faith, as these Jesuites pretend, That the Book of *Fansenius* is Heretical, and that the *Five Propositions* are of this Author, because two Popes have affirmed it; and that we are oblig'd to consider what they say in those Particulars, as if *J. Christ* had himself pronounc'd it; with how much greater reason may we affirm the same of *Pope Honorius's Epistles*, which have both been examin'd, condemn'd and Burnt by a General Council of the whole Church, where the Pope himself presided by his Legats; and which has been confirm'd, as to this very point and Article, by two other General Councils more, and by a very great number of Popes beside? For, if ever Popes speak out of the Chair, it is then when they speak with the General Councils, and confirm them by their Apostolical Authority.

And thus, doubtless, *Pope Leo* the Second spake out of his Chair, when in

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several of his *Epistles* which he wrote to confirm the VIth *Oecumenical Council*, he did in particular ratifie the Condemnation of *Honorius*, and pronounced him *Anathema*; because he had not enlightned the *Apostolical Church* (they are the expresse words) by the doctrine of *Apostolical Tradition*, but suffered her to be defiled by a prophane Tradition. *Qui hanc Apostolicam Ecclesiam non Apostolica Traditionis doctrinâ illustravit; sed prophanâ Traditione maculari permisit.* And, by consequence, if then when the *Popes* dictate from their *Chair*, whatsoever the Subject be, (matter of *Right* or *Fact*) they have the same *Infallibility* with *Jesus Christ*, and that all which they pronounce is an *Article of Faith*; it ought to be as much a matter of *Faith*, that the *Epistles* of *Honorius* are *Heretical*, and the person who denies it, after assent to this general *Maxime*, bears the most notorious mark of an *Heretick*, (according to *S. Paul*) which is to be *self-condemned*.

It would not signifie in the least, to have recourse to that pretended falsification

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tion of the *Acts* of the VIth Council, and the *Epistles* of *Leo* the *Second*: For, as this pretence is altogether unmain-
tainable, frivolous and extravagant, (as even the most devoted *Bishops* to the *Jesuites* have themselves acknowledg-
ed in the last *Assembly* of the *Clergy*;) were there onely this miserable evasion
to excuse us from believing with a *di-
vine Faith* that *Honorius* was justly
Anathematiz'd, and his *Epistles* legally
condemn'd as replete with *Heresies*, we
must certainly have renounc'd our com-
mon Senses to form any other judgment
concerning that *Pope*, and not to hold his
Epistles for *Heretical*.

But, as it is the property of *Error*
to destroy it self, He that should be en-
gaged by this novel Opinion of the *Jesuites* necessarily to hold, that the *Epi-
stles* of *Honorius* are *Heretical*, by the
same would find himself oblig'd to ac-
knowledg the Fallacy of this Opinion:
For, how should he believe that all *Popes*
are endow'd with a like *Infallibility*
with *J. Christ*, what time they speak
out of their *Chair*, considering that *Ho-*

The new Heresie of the Jesuites.

norius slippt into an *Error* in a conjuncture in which 'tis difficult to conceive but that he did speak out of his *Chair*, seeing he spake as a *Judge* in a Controversie of *Faith*, and in order to the adjusting of the greatest difference which was then on foot in the *Church*, and which had divided all the *Oriental Patriarchs*? And, for all this, not regarding the judgment of the *VIth Council*, and supposing (what is extremely ridiculous) that the *Acts* thereof were corrupted; how should it be pretended that *Honorius* had in this encounter the same *Infallibility* with *J. Christ*, since, having by his *Letters* approved the heretical *Epistles* of *Sergius Patriarch* of *Constantinople*, either he understood it as he ought, and then he erred in point of *Right*, by approving the heretical Opinion of one single *Will* in *J. Christ*, which he had acknowledg'd to be in effect contain'd in this *Epistle* of *Sergius*; or he understood it amiss, for accepting that in a *Catholick* sense which *Sergius* had asserted in an *Heretical*, and so he had at least erred in point of *Faith*?

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So that the *Jesuites* can in no sort avoid the being *Hereticks* in either sense. For, if it be *Heresie* (as doubtless it is) to attribute to *Popes*, speaking *è Cathedra*, the same *Infallibility* with *Jesus Christ* as well in Questions pertaining to *Right* as to those of *Fact*, so as their Decisions concerning the *Facts* themselves may be believed by a *divine Faith*, they are rank *Hereticks*, as being engag'd to maintain this *Blasphemy*. And in case they pretend that this is a true Opinion, they are nevertheless *Hereticks*, because they oppose the *Faith*, not submitting to the *Decision* of so many *Popes* and *General Councils* in reference to the condemnation of *Honorius*, who (according to their Errour) we are by *divine Faith* oblig'd to believe had been justly condemn'd, because he was so by *Judges* as *Infallible* as *Jesus Christ*, as well in matters of *Right* as those of *Fact*.

I insist too long, my *Lords*, in refusing an *Errour* so notorious. Give me leave yet to represent to you *one* most pernicious Consequence. You have seen

The new Heresie of the Jesuites.

what the design of this *Position* is, and how specious a *Title* they have prefix'd before it, *Assertiones Catholicae contra Saeculorum omnium praecipuas Hereses*: This being so, what may we else imagin, when we shall see by the sequel, of that which they oppose to these *Heresies*, but that *they* are *Catholick Truths* maintain'd by the *Church* against these *Hereticks*, and which we are oblig'd to acknowledge under censure of being our selves *Hereticks*, and of *Apostasie* from the Communion of the *Church*? Never then (according to these *Jesuites*) must we think of receiving the poor *Greeks* into the Communion of the *Catholick Church*, or re-unite these divided Members sever'd by so deplorable a *Schism*, but in obliging them to confess that *J. Christ* has bestowed the same *Infallibility* upon all the *Popes* which He himself has, in all that they propose to the *Universal Church*; yea, even in matters which concern particular *Facts*. And, as all the *Hereticks* of these last *Ages* have embrac'd the *Error* of the *Greeks* against the *Primacy* of the *holy See*,

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The new Heresie of the Jesuites.

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See, we must never open the doors of the *Church* to them before they make profession of this fine new *Article of Faith*.

But admit we should not exact that so strictly of them, what an Obstacle do we not lay in the way of their Conversion? what Scandal are we not guilty of? and what pretext do we not afford their *Ministers* to decry the *Catholick Church* before their abus'd People, by rendering her odious and contemptible, and by confirming them in those their ancient Calumnies and Reproches which they have so frequently objected to the *Catholicks* for equalling the *Pope* to *Almighty God*?

'Tis well known, that it is from *their* Principles they have inspired *Rebellion* into so many People. Should therefore Religious and Pious persons favour them in this detestable design, that they furnish them with Armes to fight against us, and suffer them to look upon the deference which the Faithfull owe to the *Pope* as an insupportable *Yoke* upon the *Conscience*, in things that do

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The new Heresie of the Jesuites.

not at all concern any *point of Faith*, and whereof the knowledge does not in the least conduce to Salvation?

This is it (my *Lords*) which has chiefly oblig'd us to speak upon this occasion: And it was highly necessary that the *Catholick Divines* should make hast to decry this Impiety, lest those *Uncircumcis'd* should take occasion of insulting over the *Armies of the living God*. We were obliged to prevent them, to the end they may see that we do no less abhor this excess in the *Catholick Church* for the love of *Truth*, then *they* appear to detest *her* by the design which they pretend to justify their faulty separation.

But if it be sufficient to acquit *Divines* of their *devoir*, that they represent this publick Complaint; it is not enough for the honour of the *Church*, and for the entire reparation of this *Scandal*, that there have been onely *Divines* which have reprov'd it. It is *You*, my *Lords*, who ought to be enflamed with Zeal for the Purity of the *Doctrine* whereof *You* are the *Depositories*, for the

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the Salvation of the *Faithfull* of whom *You* are the *Fathers*, for the Sanctity of the *Church* whereof *You* are the *Spon-* les Esponfes.
ses, for the Honour of *J. Christ* of whom *You* are the chief *Ministers*, to consider, as in the presence of *God*, what your *Duty* is upon so important an Oc-
 casion, in which the *Faith* of the *Church* is violated by a *Capital Errour* which subverts its very Foundation, where the *Faithfull* are *empoison'd* with an *Opinion* which tends to the changing of that Ve-
 neration into *Idolatry*, which they ought to bear to their sovereign Bishop; where the *Church* is prophan'd by an *Impiety* that dishonors and exposes her to the
 outrages of her *Enemies*; in summe, where *J. Christ* is horribly offended by the Sacrilegious *Parity* which is put
 between the words of his *Servant* and his own most Sacred *Dictates*, by making the *one* as well as the *other* the
 Object of a *divine Faith*.

Haply some there be may reply, that this *Extravagance* deserves not half this aggravation; and doubtless they will make use of it for a pretext to induce
 you

The new Heresie of the Jesuites.

you to connive at so foul an excess. But, my *Lords*, you ought to consider, that how extravagant soever this Opinion may appear, it is promoted by *Persons* who may give us just occasion to apprehend the strange Consequences of it. For 'tis sufficiently evident, that it is not by *chance*, or through the blindness of any *particular man*, that it comes thus to appear in the World: It is long since that they have prepar'd and dispos'd all things for its production and entertainment; though they never usher'd it in with pomp, before they were well assur'd all things were favourable for its reception, and that there was not a Champion remaining who had the courage or confidence to oppose it openly.

Perhaps indeed their Pretence is not yet so far advanc'd as to draw a *formal Approbation* from the *Bishops*: But that which they hope for is, (since I am obliged to speak all) that their credit, and their power of being able to doe good or ill offices, will be a means to retain all the *Bishops* in silence, so as none of them shall dare to condemn them, for

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for fear of drawing upon them the strength and displeasure of so puissant a Society; and, that the *Sorbonne*, which they now reckon to be in their dependence, will never have the confidence to Censure this *Doctrine*, whatever their aversion may be to it.

Thus they hope, that during this *Silence*, and whiles all the World is as it were snorting, *dum dormirent homines*, this *Cockle* which they have sown in the field of the *Church* will take root, and in time get strength: There they will leave it to ripen, and, as they use to say, *relinquent tempori maturandum*, and, when it shall be arriv'd to full maturity, produce the natural Consequences that must necessarily spring from it. At present, indeed, they do but say onely, One may believe *Particular Facts* with a *divine Faith*; but they will shortly pronounce that men are *bound* to believe them; which will be very easie for them to establish, because it is but a necessary Consequence of their *Principle*, since it is certain, that one may not believe any thing with a *divine*

divine Faith but what truly is of *divine Faith*, and that what-ever is so ought to be believed with a *divine Faith* when it is sufficiently proposed to us. It suffices them for the present, that the *Bishops* do not *condemn* this *Opinion*; but within a little while they will make the *Bishops* Approbators; according to another of their *Maximes*, viz. That the *Church* does approve all those *Opinions* which she suffers without opposing.

P. Bauny,
Theol. Mor.
Traët. p. 321.

It therefore highly concerns you (my *Lords*) to consider not onely the Peril to which the *Church* is expos'd, but that also wherein you your selves are; lest the *Jesuites* one day vouch you for *abettors* of their *Heresie*, and lest *God* himself do lay it to your charge. For though there be nothing more false then that the *Church* does approve all those *Opinions* which she does not repress; yet is it no less true, (as both *Councils* and *Popes* have taught) that *God* does impute the approbation of an *Error* to those *Pastors* which have not in due time resisted it. *Error cui non resistitur, approbatur: Qui non corrigit refecanda, committit.* Which

Greg. 1. 7.
p. 2. Ep. 115.

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Which induc'd the Second Council of
Tours to declare, That the *Shepherd*
 seem'd to be at an agreement with the
Wolf, who (whiles it was in his power)
 hindered not the spoil which he made in
 the *Flock*. And *S. Leo*, speaking of
 those who neglected the application of
 those necessary Remedies to the *Evils*
 of the *Church*, accuses them as plainly
fomenters of them. *Qui multam saepe*
nutriunt pestilentiam, dum necessariam
disſimulant adhibere medicinam. But
 these are Reflexions, my *Lords*, which
 it were needless to represent to you,
 whose Zeal and *Pastoral* Illumination is
 more capable to inform you what is most
 expedient for the *Church* upon this oc-
 casion, then all the *Discourses* which can
 be made you. It is sufficient, that pri-
 vate *Divines* display and lay open be-
 fore you the sad *Diseases* and deep
Wounds which *they* have given to the
Faith, and to say to every one of you in
 particular, what once the *Prophet* said
 to God, *Vide, Domine, & considera;*
 Behold and consider what *Doctrine* is
 taught in the *Church* whereof you are
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Concil. Tu-
 ron. 2. Anno
 1567.

Leo Mag-
 nus, Ep. 4.

The new Heresie of the Jesuites.
the Overseers. Their Duty reaches no
 farther; after this, they may retire them-
 selves to *lament* before *Almighty God*
 in Humility and Silence.

F I N I S.

An Advertisement to the Reader.

IT will be very conducive to the
 more perfect understanding of di-
 vers particulars in these Papers, espe-
 cially as to what concerns the Five
 Propositions, pretended to be in Jan-
 senius, that the Reader did cast his
 Eye upon the Provincials, or Letters
 written by Lovis de Montalte, and
 chiefly upon the 17 Letters, &c. which
 the Interpreter of these Papers had
 subjoyn'd to them, were they not com-
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Imaginary Heresie.

The First LETTER.

*These Letters are by the
celebrated Author.*

S I R ;

I Would willingly send you something that were new concerning *Church-affairs*: but what can be more said of them then that they are still where they were? They perpetually talk of the *Five Propositions*; and threaten to treat them as Hereticks who refuse to acknowledg them to be in *Fansenius*: Some are preparing to persecute them by secret *Cabals*; and others to defend themselves as well as they are able by publick Writings; which men reade, and give their different opinions of. Some commend them and say they are good, others that they are too violent. 'Tis confess'd that they prove very well what they pretend.

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Lientenant Civil has made a very particular judgment of them, as pronouncing them injurious to the Person of the *King* ; whiles others find nothing in them but *Elogies* of his *Majestie* , and the defence of his sovereign Authority. This is all I can inform you of it in general ; unless perhaps you would have me adde my own reflexions, and the truth is there is an ample subject for them.

I must needs confess that I have long since admir'd at the patience of men, and especially of the *French*, who were not wont to be reproch'd with that fault : 'tis now at least *ten years* that they have been continually talking of a thing that did not deserve to be discours'd of one day. What does it signifie whether the *Five Propositions* be or be not in *Fansenius's* book ; whether men believe any such thing, or whether they doubt of it ? In the mean time, the whole business of the *Church* seems to be engag'd in this pleasant Question : Nor do the *Bishops* who superintend the *Clergy* take notice of any other disorder which they think worthy of their appli-

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 son of the *Formularie* is almost the onely *Canon*
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 vation of their employments is, to but
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 with the *Formularie*; be the man never so Igno-
 years. th rant or Scandalous, this zeal supplies
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 o be d the *Spanish Catholicon* appli'd to so ma-
 oes it fi ny uses as these *Five Propositions*.

Nor are they onely our men of Lear-
 k; wh ning who talk of these matters, the ve-
 , or wh ry *Courtiers* entertain themselves with
 mean tim nothing else: and though the most un-
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The Imaginary Heresie ;

gine to hear them speak as if all *Religion* depended on it, and the whole State were concern'd; so that there happen no Inundations, Tempests, Storms, Shipwrecks, Poison or Plague which they do not attribute to this Foppery. But what does most of all surprise me (as I said) is, that men should thus persevere to be alwaies talking of the same thing, and of so mean a subject. For my own part, I protest to you, I am so tir'd with the *Five Propositions*, and with all that Dispute, that their discourses of it would be insufferable to me, did I not look on the whole affair with a particular view, according to which it affords me a very strange prospect; and I shall impart it to you. There is nothing, in my opinion, more wonderfull in all the histories of the Ages past, or in what has happen'd in our own times, and of which we have been the spectators, then to contemplate the images of the Vanity of mens Fancies, and withall to consider the infinite troubles and agitations which the most inconsiderable Trifles have produc'd amongst

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amongst them. Is it not (for example) a thing worthy of astonishment, to behold all the Kingdoms of the World engage themselves in a Quarrel betwixt *Augustus* and *Antonius*, the whole force of the *Roman Empire* and neighbour States re-united in their Armies, and these Armies together by the ears near *Actium*; when one shall consider that one Female was the sole cause and pretext of this bloody War, which was to decide who should be master of the Universe, and absolutely abolish the whole frame of the *Roman State*? This signal event, and which drew such a consequent after it, had for its beginning but the face of a Woman; and but for this weak passion *Antony* had taken other measures, and in all probability nothing of what succeeded it had happen'd: though for my part I am glad it did, since by it I perceive what a piece of nothing Man is. *Antonius*, whiles he makes the whole World depend upon him, does himself depend and dote upon a silly Woman. See here the cause of all this stupendious Change, a prodigious

digious image of the Vanity of all humane affairs.

You shall read in some of the *Indian Histories*, that one white *Elephant* was the cause of the death of five or six great *Princes*; and of the desolation of several *Kingdomes*. There was, among others, a *King* of *Pegu* who assembled an Army consisting of a million of men, in which there were three thousand *Camels*, five thousand *Elephants*, and two hundred thousand *Horses*, to take this *Beast* from the *King* of *Siam*. He destroy'd the whole Country of this poor *King*, ruin'd his chief City, which was twice as large as ours of *Paris*, and in fine forc'd him to kill himself after the loss of his whole Empire; and all this but for one white *Elephant*. Yet had this Conquerour *three* already, he wanted only a *fourth* for his Coach, and to procure *that*, he brought a whole Kingdom to desolation.

We commonly look upon these Histories as on the Follies and Extravagances of *Barbarians*; but, in my judgment, we should think otherwise of them,

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them. I find nothing in them but what seems very worthy of Men, and exceedingly proportionable to the stretch of their fancy, and so much the less vain, as indeed they serve to discover to us the vanity and emptiness of all those Enterprises which the world, forsooth, would make pass for so glorious and important.

Do not imagine, *Sir*, that these Examples are onely to be met withall in prophane Histories, as if *that* of the *Church*, which is the Kingdom of *God*, were exempted from them. This were not rightly to understand in what estate God has decreed it should yet remain in the world, which makes *S. Paul* say, that the Creature is subject to Vanity; *Vanitati creatura subiecta est*. She is yet, *Sir*, mingled with good and bad, Chaff and Corn; and so mingled indeed, that the Chaff is a great deal more visible then the Wheat. Nor are those who govern her alwaies true *Citizens* of *Jerusalem*; they are oftentimes, saies *S. Augustine*, but *Citizens* of *Babylon*, whom *God* suffers to ascend the thrones

of the *Church*, to render them *Ministers* of his indignation. In fine, there is ever amongst the honestest men some mixture of weakness, which they draw from their natural corruption, amongst those solid benefits which they receive from *God*. We are not therefore to wonder if amidst this multitude of *Carnal* men who fill the *visible Church*, and the remanent defects of the most *Spiritual*, we find instances of all humane disorders. Were there nothing but what were edifying and serious in the exterior Government of the *Church*, she would (as one might say) be too visible and easie to be discerned; by which the Faith of those who adhere and submit themselves to her should not be sufficiently exerciz'd: But *God*, having by a just judgement left her alwaies sufficient marks whereby to make her known to all humble and rational spirits, is pleas'd to obscure her to the proud, and such as are carried away by the image of those visible disorders to look on her as upon an humane Assembly which does no otherwise govern her self then other Societies do.

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For this reason it is that *God* permits that great troubles should be rais'd for things of no moment, as well in the *Church* as in temporal States. What was there (for example) more vain then the fancy which mov'd *Justinian* to condemn the Writings of three Authors, for which he turn'd the whole *Oriental Church* topsy-turvy, and the *Western Church* too, *per superfluas Quaestiones*, as *Pope Pelagius II^d* expresses it? and to what did all tend, but to the tormenting of several *Bishops*, the banishing of some, imprisonment of others, the exciting of a *Schism* in *Italy*, and all this to no purpose? For however this *Emperor* had caus'd his Opinion to be approv'd by a *General Council* and divers *Popes*; yet did all which was at that time done come to nothing of it self a little while after, since it both is and alwaies was permitted, that men might believe what they pleas'd touching those Authors Writings. So true it is, that *matters of Fact* are not to be determin'd but by Reason and Truth, and not by Authority.

But

But such is the frequent conclusion of such enterprises : They seem to succeed for a time, and soon after dissipate and vanish of themselves. But the misery is, that men have commonly their spirits so narrow, they cannot stretch them beyond their own Times. If they spie a Tempest coming against some particular *Book or Person*, they presently give all for lost, and that such as succeed after them will judge of it just as they do by the present face of the Storm which terrifies them. I cannot but strangely wonder that Experience should not yet disabuse them of this Illusion, and teach them to distinguish solid and stable Judgments, which proceed from an inspection of immutable Truths, from those which spring onely from the blindness of a transitory Passion : since these sort of Opinions are as variable as the Passions from whence they rise, they are no sooner at an end, but that which appear'd so important begins to seem horribly ridiculous, and men are astonish'd that there should ever have been any so simple as to have amus'd themselves about them.

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There's no question but that when the *Cordeliers* were at a difference between themselves concerning the form of their *Capuchon* ; when those who would be call'd the *Spiritual Brethren* would have their Hood narrower, and the others which they nam'd the *Brothers* of the *Communalty* would have theirs of a larger size, they thought their dispute wonderfull considerable : And in good earnest the quarrel lasted almost a whole Age, with infinite heat and animosity on both sides ; being at last, with much adoe, determin'd by the *Bulls* of four *Popes* , *Nicolas IVth* , *Clement Vth* , *John XXIIth* , and *Benedict XIIth* . But now it looks as if really it had been onely to make the World sport, when men but mention this Dispute ; and I verily believe there is hardly a *Cordelier* at present that cares a rush for the size of his *Capuchon* . For so in truth a wise *Frier* would have said when the Contest was at the highest, *Let us but have patience a while, and we shall both be laught at.*

The same might likewise have been said

The Imaginary Heresie ;

saied upon another *Question* sprung up about the same time, and which is of a nature so thin and aiery, that it almost vanishes with the touch.

'Tis a certain truth, that what the *Cordeliers* eat or drink is as well devour'd as that which is eaten or drank by those who never made profession of their *Rule* : This is undeniable. But there sprung a *Question* among them, Whether the *Right* to those things which were so consum'd by the Usage, as *Bread* and *Wine*, appertain'd to them or not; or whether they had onely the simple *Usage* of them without any *Right*. The greater part, perceiving this to be a certain degree of Perfection which cost them nothing but their quitting of all *right* to those things which they devour'd by the *use*, (since this renunciation did not at all hinder the *usage*, for which they were onely interested) greedily embrac'd the opinion, That the *Cordeliers* had indeed but the simple *Usage* of things without any *Title* to them; That the *Right* appertain'd to the *Roman Church*, and that *there* was the

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Nicolas the IVth, who had been taken out of the *Order* of the *Cordeliers*, made a *Bull* wholly advantageous to this pretension, and defin'd, That in effect they had but the simple *Usage*, and that *J. C.* had given us the example of this perfect Poverty, which consists in the general renunciation of all *Right* to temporal goods.

Thus continued matters for some time: The *Cordeliers* ate and drank as well as other men, though without *right* or *title*. But *John* the XXIIth, who was of a fiercer humor, being rais'd to the *Pontificate*, found himself importun'd with this unprofitable *Right* which the *Cordeliers* attributed to the *Roman Church*, from whence he saw to come no profit, and therefore he took a fancy to end this *Question* without any regard to the Decision of his predecessor *Nicolas*.

The *Cordeliers* alarm'd at this, being assembled in their general *Chapter* held at *Perouse*, solemnly protested

to adhere to the Definition of *Pope Nicolas* the IVth.

But for all this, *John* took the adverse party, declaring by his Extravagant *Ad conditorem*, that he car'd not for this right to the bread and wine of the *Cordeliers*, and other things which they consum'd by the usage, since there accru'd no profit by it to the Church of *Rome*: That the *Cordelier Friars* were never the poorer, and that their intention was that none but themselves should derive any profit from it. *Nec Fratrum ipsorum intentio fuerit quod ad quemcumque alium quam ad Fratres dictarum rerum perveniret compendium.* That it was a dishonour that the *Roman Church* should interests it self for an *Egg*, or a piece of *Cheese*. That in things which they devour'd after that manner, the *Usage* and the *Right of usage* was not to be distinguish'd; and that all this airy and spiritual refinement was but a pure illusion. In fine, he determin'd by the Extravagant, *Cum inter nonnullos, &c.* That it was a plain *Heresie* to affirm that *Jesus Christ* pos-

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essed nothing in this World, neither in particular nor in common, and that he should have no title to the things which he used.

These Decisions of *John* the XXIIth appear'd quite repugnant to those of *Nicolas* the IVth, and the difference did so perplex *Cardinal Bellarmin*, as he really profess'd they were not to be thoroughly reconcil'd.

He acknowledg'd that *Nicolas* the IVth did teach that one might separate the *Right* from the *Usage*; and that *John* the XXIIth had declar'd the contrary.

He confess'd also that *Nicolas* has determin'd that this is a holy Poverty; and on the other side, that *John* the XXIIth look'd upon it as Hypocrisie. And upon these two points, unluckily takes the part of *Nicolas* against *John*.

But forasmuch as in the third point that concerns the Poverty of *F. Christ* the *Cordeliers* Opinion is tax'd of *Heresie* by *John* the XXIIth; that the two *Popes* should not seem at variance in a point of *Faith*, he endeavours to piece them

them together by distinguishing of the times.

He saies therefore that *J. Christ* did possess Temporal things at one time, and that he was absolutely bereav'd of them at another : That so it is true, that as to one season he prescribed us an example of perfect Poverty, by an absolute renunciation of the possession of all things, as saies *Nicolas* ; and that it is as true, he at another time possess'd temporal goods which he made use of, as *John the XXIIth* had decided it.

But this way of according the Decisions of the two *Popes* does not appear so solid : For *John the XXIIth* does not pretend that *J. Christ* was master of the temporal things he us'd at *one* certain time *onely*, but that he was *so* alwaies ; as appears by the general principle which he makes use of to prove it, which is, That the *Usage* is unjust which is unaccompanied with *Right* : Whence it is easily inferr'd, That *J. Christ* having made use of temporal things, and never having us'd them unjustly, he had alwaies
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But however the matter was, divers of the *Cordeliers* did not take themselves to be justly condemn'd, and maugre the *Pope*, they obstinately maintain'd that their Bread belong'd to the *Church* of *Rome*; so as the *Emperor Lewis* of *Bavaria* being then at variance with the *Pope* about his Election to the *Empire*, they joyn'd themselves to him, and stoutly sustain'd his right against *John* the XXIIth. The *Emperor* on his part upheld the *Cordeliers*, reproching to the *Pope* as a foul Errour his Decision touching the Poverty of *F. Christ*. In summe, the animosity of both these *Antagonists* came at last to that height, that the *Pope* (according to the style of that Age) excommunicated the *Emperor*, declar'd him *Heretick*, favourer of *Hereticks*, depos'd him from the *Empire*, and caus'd all the poor *Cordeliers* to be burnt that he could lay hands on. On the other side, the *Emperor* enters *Italy* with a puissant Army, seizes on *Rome*, declares *Pope John* (then at *Avignon*) unworthy of the *Pontificate*, creates

creates a new *Pope*, or rather *Anti-pope*, namely a *Cordelier* call'd *Peter Ramuncens* of *Corbaria*, who chose the title of *Nicolas* the Vth, and who for the first action of his *Pontificate* vacated the *Bull* of *Fohn* the XXIIth against the *Cordeliers*, himself excommunicating and deposing him.

But as all this proceeding was irregular and violent, our pretended *Pope* could not maintain himself against *Fohn* XXIIth, but was in conclusion deliver'd up to him ; yet did not this determine the difference, there were after this *Appeals* to the *Council*, several *Excommunications* against *Lewis* of *Bavaria*, and such an infinity of *Procedures* of *Inquisitors* against the *Cordeliers*, who were by this time revolted all the world over, and especially in *Italy*, that it would here be too long to reherse the particulars. And thus was the success of this pleasant *Question*, Whether the *Cordeliers* were owners of the *bread* which they *ate* : For so it pleased *God* to humble mens pride, by suffering them to bring the greatest *Trifles* to the very

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very height and greatest of extremities; and by *that* to let them see that they were all but mere Vanity themselves.

Thus it is we judge of things at present, because *we* are now free'd from those passions which did *then* disturb them; but then it was that they pass'd for very serious matters indeed, and it had not haply been safe to have laugh'd at them. There's no doubt but it will be just so with our present Disputes, and that within these *fifty years* they will all be put among the *long Hoods*, and the *Bread and Cheese* of the *Cordeliers*. Verily, I have long since had these *Ex-amples* in my thoughts, and have look'd upon them as equally expedient to demonstrate to us the trifling folly of mens imaginations: The sole difference which I can find is, that there are in the present controversie very many things less reasonable then in the others which I have alledg'd.

1. For in earnest there is some real difference between a *large Hood* and a *narrow Hood*; but 'tis not possible to find any between the *Orthodox Faith*

and the *Heresie* of our Age. The same individual person, without any alteration of his Opinion, and all the world knowing he has not alter'd it, is *Hertick* in the morning, and a good *Catholick* by after-dinner. A *Curat* who offers himself to sign the *Formularie* with protestation that he does not ingage in the belief of the *matter* of *Fact*, and that his *Bishop* has declar'd he does not in the least pretend to oblige any man to it, is imprison'd upon *this* as an *Hertick*: Afterwards, having sign'd the *Formularie* without revoking his protestation, and solemnly refusing to revoke it, is free'd out of prison as an excellent *Catholick*.

2. Those spiritual *Friers* who were so far in love with their *narrow Hood*, that they could not be brought to obey in it either their *Superiors* or the *Pope* himself, were certainly in the wrong; because these exterior things absolutely depend on the *power* of the *Church*, which no man may presume to disobey on pretence of not being able to doe it, since 'tis alwaies in a man's power to
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change a *Hood* when he pleases: But so is it not in the *present* Dispute, where they command us to alter an *Opinion* upon a *Question* of no importance, or to renounce that exteriorly which they permit us to retain in our hearts; both of them equally impossible to consciencious persons; *Reason* it self not allowing that one should change his *Opinion* without some new light and subject for it, and *Piety* not permitting us to belie our sentiment without really altering it.

3. It is manifest that in the dispute 'twixt *John* the XXIIth and the *Corde-liers*, they could fix no reproch of *Her-ésie* but upon certain Points contain'd in the *Scripture*; and therefore this *Pope* expressly distinguish'd the *Questi-on* concerning the *Right* of the *Corde-liers* to temporal things from that of the Poverty of *J. Christ*, and shews that he onely appli'd the note of *Her-ésie* to this *Question*, as believing the Opinion of the *Corde-liers* upon this point to be repugnant to the *Scriptures*: But *now* they pretend *here*, I know not how, to found an *Herésie* on the refusing

The Imaginary Heresie ;

to acknowledge a pure and simple *Fact*, which every body knows cannot be establish'd or proved by *Scripture*.

In summe, they disputed in those daies in good earnest, *Pope John* the XXIIth making them very well understand what he meant, and subtilly answering the others reasons without at all dissembling them, or making as if he did not comprehend them: But in the *present* difference all the address is made to consist in saying nothing that is intelligible. They perpetually talk of the *sense* of *Fansenius*; but what is this *sense* of *Fansenius*? 'Tis a *Mysterie* which is forbidden to be revealed. Father *Annat* one day endeavour'd to doe it, but was like to have spoil'd all; for 'twas told him, that they had condemn'd what he call'd the *sense* of *Fansenius*; so there was an end of the *Question*. And since that time men have been very tender of making any such offers, keeping themselves within the inseparability of *Fact* and *Right*, for that the world, which understands none of these *terms*, are not aware of the
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absurdity : If they were, they would be astonish'd that men should presume to publish such an extravagance ; since, in one word, 'tis as much as to say, that 'tis the same thing to affirm *Fansenius* has not taught those *Propositions*, as to maintain in effect those *Propositions* : and that to say a friend of ours has not kill'd a man, is all one as really to have kill'd a man.

Behold here the sole foundation of the *Formularie*, which those who are the Authors of it have rais'd upon this *Principle*, That one cannot separate matter of *Fact* from matter of *Right*. But since no humane Reason is able to suffer such a violence upon it long, they have been forc'd to seek for other pretexts to defend that which they had done. Most of the *Bishops* declaring in particular, that it is a most absurd and stupid thing to confound matter of *Fact* with *Right*, they pretend that they do not require our belief of the *Fact* : so as it seemed that after *this* there remain'd nothing, and all were at an end ; they contest not the *Right*, nor require they our

The Imaginary Heresie ;

belief of the *Fact* : and yet, for all this, the *Heresie* remains intire, because indeed the *Heresie* consists in nothing. For at the same moment that they indulge you not to believe the *matter* of *Fact*, provided you declare that you do not believe it, you are become an *Heretick* without remedy. There is therefore visibly something of more extraordinary in our disputes then was in those other Examples which I but now produced; but if the Vanity be equal, the Injustice is here incomparably the greater. And truly 'tis that which prevents a Reply I conceive some persons of the World might make, which is, That they are verily perswaded there is nothing more frivolous then all this Contestation; and that all those who have any thing to doe in it are equally ridiculous; it being as much a wonder there should be people so obstinate as to maintain that *Five Propositions* are *not* to be found in a *Book*, as to see there are others so *impudent* to avow that they *are* there.

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conform to the humor of the men of the world, 'tis certainly most unjust in the *reality* of the *thing*. For in differences which spring from mean and low considerations, the fault and the injustice is not alwaies of both parties; and oftentimes one may be persecuted for a ridiculous matter, yet without being culpable or ridiculous. For Instance, *Pope John* the XXIIth having *simply* injoyn'd the *Cordeliers* to obey their *Superiors* as to the shape of their *Hoods*, they were doubtless to blame for their obstinacy, though the thing in it self were but a trifle: But if he had commanded them to say and acknowledge that their *Hoods* were large when-as indeed they were narrow, their disobedience had been excusable, and had they been persecuted for so doing, they ought rather to have suffer'd patiently, then to have obey'd him. I affirm the same as to our Point in difference. If one should say simply to such as doubt whether the *Five Propositions* are in the B^p of *Ypres's* Book, Speak no more to us of that, I should blame them for their
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disobedience: But when they shall command them to *acknowledge* that those *Five Propositions* are in *Fansenius's* Book, and to condemn them *too* in his *sense*, they might reasonably reply, We do not know what that *sense* of *Fansenius* means which you would have us to condemn, nor can we possibly meet with those *Propositions* in all his Book: If they should persecute them for this, the Persecution would doubtless prove but ignominious to the authors of it. And the reason is plain, Because 'tis never a small and mean thing to be sincere, be the matter or subject never so small in which one ought to appear sincere. So as all the evil in these rencontres reflects on those onely who would constrain men to render to their Opinion in such frivolous *Questions*, since 'tis in their power not to doe it; whiles 'tis not so with persons of honour and integrity, to dissemble what they believe, be the matter never so inconsiderable.

But I think all knowing persons will judge more equitably of the matter, and

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and that if Persecution be destin'd for one party, the derision will fall to the share of the other. This is the sense which, for ought I perceive, all discreet men are of at present. And therefore I believe I shall find but too many of opinion with me, who will look on all this affair as upon a Picture of the baseness of men. I could onely wish that they did enlarge their prospect a little farther, and discover the malice of the *Devil*, who serves himself of this *Chimera* for the raising of infinite real evils to the *Church*; and, on the other side, the secret dispensation of *God*, who permits so many funest and unlucky consequences to spring from so frivolous an occasion. For 'tis a prodigious thing but to consider the mischiefs which this unfortunate contestation has already produc'd, and what it is yet likely to bring forth. Hitherto they have made use of it only to countenance all sorts of licentiousness, and to render useless all those *Divines* who may be found able to oppose it. In the mean time all kind of *Zeal* for the purity

The Imaginary Heresie ;

purity of *Manners* is become suspected; nor is it now possible to doe any thing that is solidly good, but one is immediately accus'd of this *Imaginary Heresie*. Thus is this *Affair*, so far as it has respect to *men* at least, a perfect *image* of their *Vanity*; on the *Devil's* part, a subtile address and contrivance of his *Malice*; and as it concerns *God Almighty*, a terrible judgment of his *Justice*, who is pleas'd to exercise his *Church*, by this impertinent *Dispute*, with one of his most rigorous *Chastisements*.

I perceive that to satisfie you intirely, I must be forced to adde to these reflexions of mine on the present state of our affairs, some conjectures what may in likelihood be the event of it hereafter. See then the *Prophecie*, which I think one may safely pronounce, without being a *Prophet*.

Something I believe there is of *certain* in the success of this Contest, and something of very *uncertain*. It is *uncertain* whether it will long continue, or be quickly at an end; there are presumptions for both: Matters are too
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 who will not be concern'd with our
 Passions ; and it is certain *then*, that all
 this Controversie will pass but for a
Comedy and a vain amusement ; that
 they will conceive a just indignation a-
 gainst the *Authors* of all these Troubles,
 so frivolous in their cause, and so pernicious
 in their event ; and that they will
 commiserate a world of gallant and sober
 men, who in another *Age* would have
 been reverenc'd, and which the present
 has treated with so much rigour and in-
 dignity.

I am, Sir, — &c.

24. *January*,
 1664.

The

The Second LETTER.

SIR,
THE whole Affair of *Jansenism* is in the very bottom of it but a mere Trifle, think of it what you please; but there is no jeasting in the prosecution of it. Father *Ferrier* (whose Writing you lately transmitted to me) has unworthy designs on foot, and he pretends nothing less then to engage both the *Church* and the *State* in the unjust Passions of his *Society*. 'Twere time the businefs were therefore well look'd after, and to prevent it if possible.

The *Question* is not now, whether the matter in controversie be tractable; or so wild that there's no meddling with it. The end of writing should not be to divert the World and make it sport, but to inform it of things which it concerns men to know. And therefore one should less regard upon this occasion the Niceness of those persons who reject all things that require any serious application,

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plication, then the Utility of those who have need that we untangle certain *terms* which impede them, and may possibly engage them into dangerous surprises. But since the Father *Ferrier* begins to signalize himself in this Affair, 'twere good one knew what he were, that so we be not mistaken; for we should deceive our selves to take him for an ordinary *Fesuite*. I assure you the *Society* do not look upon him for such, since they put it in his head, and have intrusted him with their most important affair, which is the *persecution* of *Fansenism*. But otherwise, he is a *Disciple* and a particular friend of *F. Annat's*: And there be some people say, that this Father invited him to *Paris in spem futura Successionis*, and with endeavour to resign a place to him, which he looks upon as a benefit of his *Society*. I referre my self to the matter it self. But certain it is, that he has done quite the contrary to what he promis'd at *Tolouse*, when they began to treat concerning an Agreement.

The Agreement there was, That they

they should not stand upon the subscription to the matter of Fact, nor the Formularie, but onely a respectfull Silence, according to the proper terms of the Project which *M. de Comenges* sent to *Paris*, written with his own hand, and bearing this Title, *The Project of the Accommodation concerted between the Bishop of Comenges and Father Ferrier the Jesuite.* In the mean time the *Father* has so dextrously manag'd his negotiation, that he has brought it to this pass, that it should not suffice to subscribe the *Formularie*. Perhaps he has taken another *resolution* by the way, and another *Conscience* too, it may be. For your *Doctors* of the *Probabilitie* (such as is the *Father Ferrier*, who has written a book of it) have this *privilege*, They change their *Conscience* as men do their *Clothes*, and as the Rules of this Doctrine permit them: so as they have one for *Toulouse*, another for *Paris*, and another for *Rome*.

I shall not wonder at all, *Sir*, if this astonish you, for it is indeed most admirable: But you are to understand, that these

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these *Gentlemen*, the *Casuits*, are a Corporation within themselves, who have their *Laws*, their *Customs* and *Reasonings* quite different from those of other people; so as the surprise is commonly mutual on both sides. The *World* is astonish'd when they hear the *Maximes* which they teach; and they as much wonder when they learn that the world does by no means approve of them. You were surpriz'd when I told you of the change of Conscience which these *Casuits* permit, and which they name *Mutatio dictaminis*; and the *Parliament* were amaz'd also when Father *Coton* publickly declar'd, that as he maintain'd in *France* that the *King* was not *subject* to the *Pope* in *Temporals*, so he would affirm the *contrary* if he were at *Rome*. But *Caramuel* is wonderfully troubled that the *Parliament* should make any scruple at this double *Conscience* of F. *Coton's*, and therefore does handsomly and ingeniously maintain it in his *Fundamental Theologie*, n. 194. That F. *Coton* is no-waies to be blam'd for having in

France embrac'd the opinion of the *French* concerning the Independence of *Kings*, and at the same time to have declar'd, that he should change his *Sentiment* when he chang'd the *Country*, and that being at *Rome* he would be of the opinion that they were of at *Rome*. For this same chopping of probable *Conscience* is so certainly indulged, according to *Caramuel*, that he assures us 'tis as clear as the Sun at noon: *The sim istam* (saies he) *judico luce meridianâ clariorem*, n. 285. Edit. *Francoford*. So as the poor *Parliament*, who took it seems offence at it, must needs be more blind then those who at mid-day see no light.

'Tis a prodigious thing, (saies one in the world) that the *Jesuite L'Amy* should dare teach that it is lawfull for a *Religious man* to kill any who shall but mean the publishing of the notorious *Crimes* of his *Society*, if there be no other means to hinder him: and that 'tis *strange*, according to *Caramuel*, that any one in the world should scruple at this pious doctrine of *F. L'Amy*; since
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it is not onely (saies he) *probable*; but the *contrary improbable* in the opinion of all the learned Casuists. *Doctrinam Amici solum probabilem, & contrariam improbabilem censemus omnes docti*;

This was not an unprofitable Digression, seeing it serves to inform us what there is contain'd in the quality of your *Casuists*, and which is one of the most conspicuous of F. *Ferrier's*; for this *Father* is a wonderfull *Casuist*. And by this one may judge, that it is not altogether unlikely, but that as he came to *Paris* under pretence of pacifying the differences of the *Divines*, so he now promotes the same differences to the end he may still continue there.

The *Doctrine* of *Probability* and of shifting *Conscience* may well be allow'd to goe so far, because the *prime Rule* which it follows is *Utility*. Now commonly these *Provincial Jesuites* conceive it very *profitable* to come to *Paris* when they are *not* there, and to dwell there when they once are. What-ever it be, to tell you in one word who this *Father Ferrier* is; You must under-

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stand he is a great *Jesuite*, a great *Casuit*, and a great friend of F. *Annat*: he does all by corresponding with him, is his prime *Minister*, and the *depository* of his most reserved and secret thoughts; so that he is to be consider'd as a person totally illuminated with all that is in F. *Annat*: and when you speak of F. *Annat*, you have said all; for who should know any thing of this business, if he do not?

He is the sole Author of this *Formularie* that has made such a noise. The late *Archbishop* of *Toulouse* was onely his property, and therefore it behov'd him to know what he thought when he did it, and on what grounds he settled it. He is the principal instigator of all those persecutions which have happen'd to this pretended *Heresie*. He therefore ought to know it better than any man, and is the most capable to teach others to know it also: And it is indeed what the Father *Ferrier* pretends to effect by his orders, and what he promises by the very *Title* that he has given to this flying sheet, **THE TRUE IDEA OF JANSENISM.**

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He is to let us see that it is not an *Imaginary Heresie*, as they have so confidently publish'd, but an *Heresie* in good earnest: and in effect the Conclusions which he gathers from them against those whom he accuses are very real ones; for he causes them to be *excommunicated* by the *Church*, and overwhelm'd by the *Royal power*; and these are indeed consequences to the purpose. The *Question* is whether the Principles thereof be also solid: for it were a very strange thing, if they should have no other support for these severe Conclusions but visible Falsities and palpable Equivocations. Doubtless men are never more concern'd to reason discreetly, then when they are upon positive resolutions of banishing persons from the *Church* and *State*.

If it should then appear that the whole Writing of F. *Ferrier* is but a mere extravagancy of spirit without example, what may one conclude of the Rashness of this *Father* and of his fellow-*Jesuites*? and what are we to think of an *Heresie* which is founded

The Imaginary Heresie ;

onely upon these Imaginations ?

But to understand them rightly, we are to consider the state of the Dispute when F. Ferrier did first enter upon it, and began to publish to the World his new lights.

The *Jesuites* accus'd the *Divines* of *Heresie*, because they did not condemn the *Five Propositions* in the *Sense* of *Janſenius* : and these *Divines* replied, that this reproch was a visible, criminal and inexcusable Calumny : nor did they content themselves to have said it, they prov'd it by a *reason* which is without contradiction.

All *Heresie* does consist in a certain precise and determinate *Dogme* opposite to the verity of *Faith* reveal'd in *Scripture* and *Tradition*, and which may be known and express'd independently from the name of the Author; since all the *Verities* of *Faith* are *co-evous* with the *Church* it self, though they are not often oppos'd till a long while after the beginning of the Divine revelation. So that as these *Verities* of *Faith* were Truths long e're they were

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were oppos'd; so the *Errours* which were repugnant to these *Truths* were doubtless *Errours* before any man had the boldness to maintain them.

This we generally find in all *Heresies*. The Doctrine of *Arius* is an *Heresie*; but it does not consist in the *vain* and indeterminate words of the *Doctrine* of *Arius*, but in this particular *Position* or *Opinion*, that the *Son* is not *consubstantial* with the *Father*. It is the very same in all the rest: They *all* maintain a *peculiar* and distinct *Dogme* independent from the *name* of the *Author*; and when we do not know the *Opinion* any more, we say that we know the *Heresie* no more; and if a man had *never* known it, he might well say that it *never* was.

This is sufficient, say the *Divines*, to repell that unjust *Reproch* which they fling upon us, of being sectators of a new *Heresie*: For we sincerely protest, that we intirely acquiesce in the Authority of the *Universal Church*; that we embrace, without the least reservation, all the *Dogms* which She proposes to us as of *Faith*; that we submit

all our Understanding and Reason to her ; and that our hearts do not at all accuse us of holding any Doctrine which is repugnant to her Decisions : so as we can say before *God* with confidence upon this subject , *Iniquitatem si aspexi in corde meo, non exaudiet Dominus.* We do not conceal our sense , but are ready to referre it to the *Pope* and to the *Bishops* , and to accept them for our *Judges* : We have offer'd it several times, and have this consolation, that those who are the most prejudic'd against us , have nothing to object against us. In fine, we are so far from embracing any particular Doctrine on the *Five Propositions*, that though we do not acknowledge the *Jesuites* for the *Rules* of our *Faith*, yet it is most true that we hold no Opinion upon the matter of the *Five Propositions*, which they dare publicly accuse of *Heresie* before the *Pope* or the *Bishops*.

How clear and ingenuous, *Sir*, is this Declaration, how truly *Catholick* and exceedingly remote from all suspicion of *Heresie* ? and that not onely for

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acquitting these persons of Errours, but for shewing that they could not be culpable of *Heresie*, if without their knowledge and consent they should haply fall into some *Errour*; since all the world knows that the crime of *Heresie* does not consist simply in the *Errour*, but in the *Obstinacy* to *maintain* and *dwell* in an *Errour* against the judgment of the *Church*. Now how is it possible that these people should impudently maintain an *Errour* they are totally ignorant of, against a judgement of the *Church* which they know nothing of?

But this does not satisfy the *Jesuites*, and because they do not find their reckoning in it, they continue their accusation of *Heresie*: and this is it which has oblig'd the *Divines* to give them this defiance, and which is certainly very urging; Either set the *Heresie* you impute to us distinctly and clearly down; or acknowledge your selves *Calumniators*, for accusing us of an *Heresie* which you cannot tell what to make of.

On this it is that the *Jesuites* have reveal'd

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reveal'd the *Mysterie* of their *Politicks*, and the whole secret of the *Heresie*. In stead of endeavouring to set down & describe the *Positions*, a thing which upon trial did never succeed with them; they intrench themselves, and have recourse to the uncertain expression of the *Sense* and of the *Doctrin*e of *Fansenius*, without any farther advance: You hold (say they) the *Doctrin*e of *Fansenius* to be *Catholick*; the *Pope* declares it *heretical*; behold then your *Heresie*. But as they had to doe with persons very well prepar'd to defend themselves, so never was there an *Equivocation* unriddled as this has been. They told *F. Annat* in expresse terms, that this was a *Scholastical Sophism*, unworthy an old *Logician*, as he was. *Nunquamne intelliges, Dialectice senex, puerile argumentationis vitium?* and they prov'd it well too: For some of them, it seems, condemn his *Sense* and his *Doctrin*e as *heretical*, whiles others defend it for *Catholick*, without the least difference between them concerning *Faith*; because it is not the same precise and determin'd

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termin'd *Sense* which is thus condemn'd by some, and approv'd by others, though they both of them call it by the same name; and that is but what we daily meet with in the different explication of an *Author*. For there is ever in these encounters this opposition of words, that some affirm the *Doctrine* of an *Author* to be *Catholick*, and others that 'tis *heretical*; though neither of them disagree touching the true *Faith*. The *Fifth Council* pronounces the *Doctrine* of *Theodoret* to be impious and *heretical*: Father *Petavius* and many other *Jesuites* deny it; are they therefore against the *Faith* of the *Council*? By no means; since they defend *Theodoret* but by interpreting him after another way then did the *Council*, and by giving him a *Catholick* sense.

'Tis the very same case in the present Dispute. The *Pope* saies the *Doctrine* of *Fansenius* is *heretical*; other men say, We find no such matter in *Fansenius*. The words have indeed an appearance of contrariety, but without
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implying the least contrariety of *Faith* ; forasmuch as the *Doctrine* which these *Divines* maintain to be *Catholick* and of *Fansenius*, is not certainly the same *Doctrine* which the *Pope* condemns for *heretical* and as being that of *Fansenius*. And the proof which they bring is *decisive*. We do not (say they) maintain on the matter of the *Five Propositions* any thing save the *Doctrine* of *Grace efficacious* alone, as 'tis held by *S. Augustine*, and by the whole *School* of *S. Thomas*. Now 'tis clear that the *Pope* does no-where condemn this *Doctrine*, as he makes all the *Church* believe, and indeed as both the *Church* and the *Jesuites* themselves do accord. It is then certain that the *Pope* does not condemn that which we understand under the notion of the *Sense* of *Fansenius* ; as we likewise do not hold what the *Pope* condemns under these terms ; seeing, this *Doctrine* excepted, we have nothing at all to doe with the rest, but reject it in *general*, as we are ready to doe in *particular*, when-ever the *Church* shall please to *describe* it in

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And thus you have the whole state of this *ten-years* Dispute; The *Jesuites* stand to their sense of *Fansenius*, and all men that will may perceive the Illusion and *Equivocation* of the terms. But in fine, F. *Ferrier* is come up from the very farthest part of all *Languedoc* to the aid of his *Confraternity*, and has been chosen by F. *Annat* to publish this *Herésie*, and to answer all those Writings which made it plainly out that it is but a mere *Chimera*: but especially, he undertook to reple to the *Treatise* of *Just Complaints*, which expressly clears this *Equivocation* of the Sense of *Fansenius*. Now therefore it is that we shall shortly come to know in what this wondrous *Herésie* consists, or else we must never hope to understand it whiles we live.

What saies this Reverend *Father* to us then? That 'tis expedient to publish the true Idea of *Fansenism*: in effect 'tis very expedient, and there it was it should indeed have been begun. For 'tis

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'tis a wondrous strange thing, that men should make such a noise about a business which no body yet understands. *And also (saies F. Ferrier) because these Divines complain in their Writings that we accuse them of an Heresie, without being able to determine what it is, I find my self oblig'd to say their complaints are very unjust. It has been told them a thousand times over that their Heresie consists in their believing and maintaining that the Doctrine of Jansenius on the Five Propositions is Catholick, although the Church condemn it for Heretical : which is (quoth he, pag. 3.) a true Question of Right, that presupposes matter of Fact, viz. That Jansenius establishes some Doctrine in his Augustine : and in this Question one cannot divide the Fact from the Right; that is to say, one cannot hold the Doctrine which is condemn'd for heretical, and at the same moment maintain the Doctrine of Jansenius upon these Propositions not to be the same which the Popes have condemn'd.*

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F. *Ferrier* affords us upon this point, and to which all his *Colours* are reduc'd. After this 'tis to no purpose to hope for any other, either from him, or from any else. He has done his utmost, was too far engag'd; and we are not to believe that any body will ever be able to out-doe him. But in earnest, Sir, 'tis an Abuse beyond all humane patience, to promote (as F. *Ferrier* does here) a thing so invisible as is this *Herésie* without *Dogme*; and to make as if he understood nothing of so many convincing reasons, by which the falsity of this pretence has been made evident; to stand so obstinately in an *Equivocation* that has been so fully detected, and to repeat in cold blood, seriously and gravely, Absurdities which have been a hundred times overthrown, as if they were infallible *Oracles*. I profess to you, Sir, I know not what to think of all this; unless perhaps the *Jesuites* may imagine, that being (as they are) powerfull in the world, they may lawfully say and doe what they please themselves; as being no more subject (like other

other men) to the *dictates* of Reason and *common Sense*.

Was there any need that F. *Ferrier* should himself have discovered the *Mysterie* of this *Heresie* without *Position*, or, to say better, this *Heresie* without *Heresie*? Did not the Cordelier *Fubilé* doe it before him, and fully as well? Every body derided it in this *Frier*, and so will they doe in this *Fesuite*: so as if this be all that he has to doe at *Paris*, he may e'en goe back again to his *Province*: His staying at *Paris* will be no advantage to his *Cause*, and most certainly blemish his Reputation.

But, saies F. *Ferrier*, 'Tis a *Question* of *Right*, to understand whether the *Doctrine* of *Jansenius* be *Catholick* or *Heretical*; as it also is to know whether the *Doctrine* of S. *Augustine* be *orthodox* or not. But I maintain that whoever saies so, knows not what a *Question* of *Right* or a *Question* of *Fact* signifies.

We must doe all we can then to penetrate through these natural or voluntary Obscurities of F. *Ferrier*; and after
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this, if he render not up himself, I shall esteem him for a *desperado*.

We are not to imagine that so soon as ever the *words* of *Catholick Doctrine* and *Heretical Doctrine* come into a *Question*, it is presently a *Question* of *Right*; since if so, several *Contestations* would likewise be reduc'd to *Questions* of *Right*, which are merely but of *Fact*; being expressed by these terms: And for instance; they would affirm that there is a *Question* of *Right* between the *Fifth Council* and *Father Petavius*, seeing the *Council* condemns the *Doctrine* of *Theodoret* as *Heretical*; and this *Father* maintains it to be *Catholick*; which in the language of *F. Ferrier* one would name a *Right*.

But to know in very truth whether a *Question* be of *Right*, or of *Fact*; or of *both* of them together, you are only to consider what both parties agree in, and what they contest: for 'tis evident that the *Question* does not fall upon that which is accorded, but wholly on that which is disputed. When therefore two persons are agreed that a

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certain *Dogm* or *Position* is *heretical*, and question onely whether this *Dogm* be of such an *Author* or not, the dispute is onely concerning the matter of *Fact*. The *Jesuites* and the *Sixth Council* do consent that 'tis an *Heresie* to say *There is but one Will in J. Christ* ; but they are at variance whether this *Heresie* was taught by *Pope Honorius* : The *Council* affirms it, the *Jesuites* deny it. This is only a *Question* of *Fact*, though it be express'd by *terms* which look like matter of *Right*. The *sense* of *Honorius* is *heretical*, saies the *VIth Council*; The *sense* of *Honorius* is *Catholick*, say the *Jesuites*.

When men agree on the *contrary* that an *Author* has taught a *certain Doctrine*, and the dispute be whether this *Doctrine* be *Catholick* or *heretical*, the *Question* is of the *Right*, not the *Fact*; because the *Effect* is agreed upon, and the *Right* is contested. The *Monothelites* and the *Sixth Council* agreed that *Pope Honorius* taught that there was but one *Will* in *J. Christ* : but the *Monothelites* pretended that this *Doctrine* was *Catholick* ; the *Council* maintains it
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for *Heretical*. This is a *Question* of *Right* express'd by the same terms with the other. The *Doctrin* of *Honorius* is *Catholick*, say the *Monothelites*; The *Doctrin* of *Honorius* is *heretical*, saies the *Sixth Council*.

But when they are not agreed concerning a *certain Doctrin*, whether it be *Catholick* or *Heretical*, or has been promoted by some *Author*, there the *Question* is concerning *Fact* and *Right* together, because *both* of them are disputed.

The *Monothelites* affirm that 'tis a *Catholick Doctrin* to say there is but one *Will* in *J. C.* as *Pope Honorius* teaches; the *Jesuites* reply, the *Doctrin* is not *Catholick*, and that 'tis falsely imputed to *P. Honorius*: Here the *Question* is both of *Fact* and *Right*. But that which is strange is this, that when they dispute in this manner concerning matter of *Fact* and *Right*, they both accord in the *expression*. For the *Jesuites*, who neither agree with the *Monothelites* either in the *Fact* or *Right*, do yet consent with them in this *expression*, contrary to that of the *Council*,

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that the *Doctrine* of *Honorius* is *Catholick*.

'Tis an easie matter by this *Rule* to detect the Illusion of *F. Ferrier*, who maintains it generally in his Writings, that these are *Questions* of *Right*, viz. to know whether the *Doctrine* of *S. Augustine* be *orthodox* or not, or this of *Fansenius* heretical or *Catholick*. For 'tis evident, that insisting upon the general terms, one cannot distinguish whether they be *Questions* of *Fact* or of *Right*; whiles 'tis possible to form upon the *Doctrine* of *S. Augustine*, and on that of any other *Author* whatsoever, *Questions* purely of *Right*, and *Questions* both of *Right* and *Fact*, and *Questions* purely of *Fact*; as will appear by these Examples.

The *Semi-pelagians* affirm that the *Doctrine* of *S. Augustine* concerning *Grace* was not *orthodox*. The *Calvinists*, on the contrary, maintain that it is. The *Jesuites* say the same. And the *Church* saies so too.

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stions are of *Fact* or of *Right*: but we shall easily discover it by the same Rule.

The *Semi-pelagians* acknowledge with the *Church* that the *Doctrine* of the *Necessity* of *Grace efficacious* of it self for all good actions, was really *S. Augustine's*; but they reject this *Doctrine* as not true, at least in regard to the *inception* of *Faith*. And the *Church*, on the contrary, maintains it against them, that it is both *certain* and very *true*, as well in respect of the *beginning* of *Faith*, as of all other actions of *Piety*.

So as since the matter of *Fact* was not contested, and that the dispute was only concerning the *quality* of the *Doctrine*, the whole *Question* between the *Church* and the *Semi-pelagians* was purely concerning *Right*.

They say with the *Semi-pelagians* that the *Doctrine* of *efficacious Grace per se* is not true: but, as they are a great deal less sincere than the *Semi-pelagians*, they adde, that this *Doctrine* is not *S. Augustine's*, which the *Semi-pelagians* do not affirm. They are there-

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fore agreed upon the *Right* with the *Semi-pelagians*, and differ onely upon the pure *Fact*: whereas they neither accord with the *Church* about the *Fact*, nor the *Right*; though they consent with her in this uncertain expression, that the *Doctrine* of *S. Augustine* is true; because in particular they maintain that the *Doctrine* of efficacious *Grace per se* is false, and not *S. Augustine's*, albeit the *Church* has ever acknowledged both the one and the other of these two Points.

No wonder at all then, if in speaking to persons who were at variance, not about the *Doctrine* of *S. Augustine* in general, but the *particular Doctrine* of efficacious *Grace per se*, it has been said to them in a certain Writing, (which *F. Ferrier* has abus'd) *That it was a Crime, an Attempt and an Heresie to condemn the Doctrine of S. Augustine of Heresie, which the Church has approved*: forasmuch as treating of the particular *Dogm* of *efficacious Grace*, they had reason to affirm that they could not brand it with *Heresie*, without erring

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ring in matter of *Right* and of *Faith*; whether one attacque it for not avowing it to be S. *Augustine's*, as do the *Fesuites*; or acknowledg it for S. *Augustine's*, as did the *Semi-pelagians*, and as those persons would seem to doe to whom this Writing is directed.

So that the difference which is 'twixt the *Church* and the *Fesuites* upon the *Doctrine* of S. *Augustine* forms a direct *Question* of *Faith*, together with a dispute of *Fact*. And of the very same nature is that between the *Church* and *Calvin* on the same *Doctrine* of S. *Augustine*. For he attributing this *Error* to S. *Augustine*, That *God is the Auther of Sin*, and that he compells the *Will to good and evil*, the asseveration which he makes of this general *Proposition*, that the *Doctrine* of S. *Augustine* is *orthodox*, does not excuse him from a double *Error* both of *Right* and *Fact*; since he takes that for a *Truth* which is an *Heresie*, and attributes to S. *Augustine* a *Blasphemy* which was infinitely remote from his thoughts.

But it may be that the *Question* con-

cerning the *Doctrine* of *S. Augustine* might be purely of *Fact* from another supposition. For if a man led by a false persuasion, as was *Calvin*, that *S. Augustine* teaches *God* to be as well author of *Sins* as of *Good actions*, should at the same time condemn the *Blasphemy* which *Calvin* approves, and by a consequent of this Opinion refuse to acknowledg *S. Augustine's Doctrine* to be *orthodox*; one could not justly accuse him of *Error* in point of *Faith*, because he should condemn what the *Church* condemns; but of an extreme *Temerity* onely, to have father'd so impious an *Opinion* on *S. Augustine*. But what would be strange in this encounter is, That he who should affirm in the sense of *Calvin*, that the *Doctrine* of *S. Augustine* were *orthodox*, would notwithstanding be an *Heretick*, because he did not doe it but as approving an *Error* which he imputed to *S. Augustine*; whereas he that should say, as this person does, that the *Doctrine* of *S. Augustine* is not *orthodox*, should be *Catholick*, because he would say it without any *Error*:

so

so little regard there is to be had, to be able to judge whether a man be *Catholic* or *Heretick*, and whether the *Questions* concern matter of *Right* or of *Fact*, to these wild and indetermin'd *Propositions*, which approve or condemn anothers *Doctrine* without so much as shewing it.

'Tis what *S. Augustine* has himself decided, and in respect to himself, by these words full of *unction* and charity: *Whilest men* (saies he, L. 1. de Trinit. c. 3.) *imagine that I have held some false Opinion in my Books, which in truth I never held, and that they condemn this Opinion; the law and dictates of Charity advertise and command me, but with an injunction full of sweetness, to be rather willing to be reprov'd by him who condemns this Error, in attributing it to me without reason, then to be prais'd by those who would maintain this Error, because they believ'd I had taught it. For though the first did wrongfully, to attribute an Error to me which I never committed; they had reason yet to*
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condemn it : But the others are under a double mistake, since they praise me for an Opinion which the Truth condemns, and approve an Opinion which is condemn'd by the Truth.

True it is, that this person who should thus impute an *Errour* to *S. Augustine* would be oblig'd to say, that the *Church* has not compris'd it in approving of his *Doctrine* ; which would be very rash and scandalous, because he would say it *without* and *against* all *Reason* : whereas there are some occasions wherein one might doe the same thing without temerity or scandal, because one does it not but upon great reason : the only *Rule* for these kind of things being, That 'tis lawfull to doe them *with Reason* , but by no means *without* it. And therefore

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on the *Council* of *Sinuessa*, and it is *not*
so in reference to the *Council* of *Nice* :
It is *lawfull* to say that *Theodore*t has
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cil, but it is *not* lawfull to say that *Nesto-*
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It is *lawfull* to affirm that they did not understand the *Doctrine* of *Pope Honorius* in the *VIth Council*, but it is *not* so of the *Doctrine* of *Pope Leo* in the *Council of Chalcedon*.

That which makes that *some* of these things are *permitted*, and *others* of them *forbidden*, is, that there is *Reason* to say it of *some*, but none at all to say it of the *other*.

So that 'tis a very frail consequence which *F. Ferrier* derives in his Writings, That if it be *lawfull* to say the *Pope* did not well understand *Fansenius* in condemning *him*, one might as well say of the *Church*, that she did not rightly comprehend the *Doctrine* of *S. Augustine* in approving it; since it being not permitted to doe either of them without *Reason*, it were *lawfull* to doe both when *Reason* requir'd it. And the truth is, that one of them, which is, to affirm the *Doctrine* of *Fansenius* was never thoroughly understood at *Rome*, is very *lawfull*, because there is great *Reason* to believe it; and the other, that the *Doctrine* of *S. Augustine* was not well

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well comprehended, is very *unlawfull*, because there is also no *Reason* for it; as will be demonstrated in another Treatise.

One cannot therefore know in *general* whether it be *lawfull* or not to affirm that an *Author* has been *ill understood* by the *Church*, since it depends on the particular *Reasons* which induce one to say it: Nor can one also know in *general*, whether those who dispute whether the *Doctrine* of an *Author* be *Catholick* or *Heretical*, are at variance upon the *Right*, or the *Fact*; since it may be upon *either* of them: but one may clearly understand it by examining in *particular* what is agreed upon, or contested, both by the one and the other.

And hence it is they easily prove, that the present Contestation about the *Doctrine* of *Fansenius* is a pure *Question* of *Fact*. For it would in truth prove a *Question* of *Right*, if there were a certain precise *Dogm* maintain'd by some for *Catholick*, and condemn'd by others for *heretical*.

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there is no precise and determin'd *Dogm* in the present Contestation, as appears clearly from F. *Ferrier*'s not being able to *specifie* any, 'tis visible that the *Question* is but concerning matter of *Fact*.

And therefore it must be acknowledg'd, F. *Ferrier* has not altogether fail'd of the promise which he makes in the Title of his *Treatise*, to present us with *the true Idea of Jansenism*. For this *true Idea* consisting in conceiving an *Imaginary Heresie*, his *Treatise* is of excellent use for the forming of this *Idea*; since an *Heresie* without *Position*, and without any *Question* concerning *Faith*, (such as is what he presents us) is the *true Idea* of an *Imaginary Heresie*. 'Tis true indeed, this is not his *intention* in it, but many times men doe things *contrary* to their *intentions*. Nor was it doubtless his design, to shew us that the *Jesuites* be *Hereticks*: how-ever one might invincibly prove it by an argument like that which he produces against the *Divines* whom he strives to render *Hereticks*.

He acknowledges no other matter of
Fact

Fact in the *Pope's* Decision, which declares that the *Doctrine* of *Fansenius* on the *Five Propositions* is *heretical*, then this, *Fansenius* teaches some *Doctrine* on the *Five Propositions*, which is certain : he will have all the rest to be of *Right* ; and thence concludes , That the *Divines* whom he accuses, not denying this *Fact*, That *Fansenius* did teach some *Dogm* upon the *Five Propositions*, and yet refusing to own that his *sense* is *heretical*, deny a *Right*, and are *Hereticks*.

If this argument be valid, behold the *Jesuites* arrant *Hereticks* without remedy : For there is no more to be said but the same, That it being certain the *Sixth Council* has condemn'd the *Doctrine* of *Honorius*, this Decision comprehends no other *Fact* then this, That *Honorius* teaches some *Doctrine* concerning the *Will* of *J. Christ*, which is indubitable : and by consequent the *Jesuites*, who do not deny this *Fact*, yet denying *Honorius's* *sense* to be *heretical*, deny a *Right*, and are *Hereticks*.

This obligation therefore the *Jesuites*

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ites have to F. Ferrier, that he has made them rank *Hereticks*, if you will believe him. But it were yet a great charity to draw them out of this *Hereſie*; they have a world of others, where it is impoſſible to warrant them. The expedient is eaſie, it being onely to ſhew them after how extraordinary a manner their F. Ferrier is miſtaken. For it is very certain, the matter of *Fact* which he ſpecifies, That *Fanſenius* has taught ſome *Doctrine*, is to be found in this *Queſtion*, whether the *Doctrine* of *Fanſenius* be *Catholick* or *Heretical*: But there yet occurs another alſo very diſtinct and far ſeparate from *Right*, and which has been the whole ſubject of this Conteſtation; and this it is he diſſembles.

Perhaps F. Ferrier imagines, that when one ſubmits a Book to the *Pope*, to judge whether the *Doctrine* in it be *Catholick* or *heretical*, 'tis ſufficient for him to know that the Book teaches ſome *Doctrine* upon a *certain matter*; and that thereupon addreſſing himſelf to God, he *reveals* to him, that this *Doctrine*,

ctrine, of which he all this while knows nothing, is *Catholick* or *Heretical*. If *Ecclesiastical judgements* were made after this sort, there would in effect be no need to examine any other *Fact* then *this*, whether the *Author* in controversy do teach some *Doctrine* upon a certain subject: and this *Fact* being alwaies evident, there would hardly be ever any *Questions* of *Fact*; because men seldom dispute, whether an *Author* have some *Doctrine* upon a subject no matter what.

But because this Imagination comprehends in it a very gross *Errour*, since it supposes particular *Revelations* in the *Pope*, which should be the foundations of these Decisions, it is evident that *Ecclesiastical judgements* are not made in this manner. Neither the *Pope* nor *Bishops* can judge whether the *Doctrine* of a Book be *Catholick* or *Heretical* without comparing it with *Tradition*. Now 'tis impossible they should compare it with *Tradition*, without they distinctly know it. Men never compare a *Doctrine* with *Tradition* which they know

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know not but under the general *Idea* of the *Doctrine* of an *Author*. For 'tis neither *Catholick* nor *Heretical*, as *Doctrine*, nor as *Doctrine* of an *Author*. The *Doctrine* of *God* is essentially true as being the *Doctrine* of *God*, because *God* is the essential *Truth*. But the *Doctrine* of the *Devil* himself is not false as being the *Doctrine* of the *Devil*, because the *Devil* is not false from his *Essence*, and because he sometimes speaks truth, as when he acknowledged that *J. Christ* was the *Son* of *God*. *A fortiori*, the *Doctrine* of a *Catholick Author* is not *Heretical* because it is a *Doctrine*, and because it is his.

Of necessity therefore ought both the *Pope* and the *Bishops*, to judge rightly whether the *Doctrine* of a Book be *Heretical* or *Catholick*, pass through the *examen* of this point of *Fact*, That it is the *Doctrine* of this Book; and to reduce it to some precise *Position* distinct and determinate, from whence first to establish this Judgment of *Fact*, namely, that *This Dogm* and *Position* is of such an *Author*; and after that this

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Judgment of Right, *This Dogm is Heretical, or Catholick.*

It is of this distinct *Dogm* that they affirm these *two* things, *viz.* That it is of such an *Author*, That it is *Heretical*. But they affirm it by two very separate and remote Judgments, and form'd upon most different Reasons.

They judge that this distinct *Dogm* is of an *Author*, by the very *view* of the *Passages*, and the connexion of his *Principles*.

They judge it to be *Heretical*, or *Catholick*, by the comparison which they make of it with the *Scripture* and *Tradition*.

Thus it is the *Pope* and the *Bishops* should proceed indeed in condemning the *Doctrine* of *Fansenius*. It was not enough for them to know that *Fansenius* teaches some *Doctrine* on the *Five Propositions*; since 'tis ridiculous to conclude from thence that this *Doctrine* is *heretical*: but they should necessarily have reduc'd the *vain*, uncertain *Doctrine* of *Fansenius* to a precise *Dogm* by a judgment
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purely of *Fact*, in judging that this *distinct* Doctrine is of *Fansenius*, to be able afterwards to pronounce the judgment of *Faith*, which insinuates the *Doctrine* to be *heretical*.

There are not in the whole World things more separate and distinct then these *Conclusions*, *This Dogm is Fansenius's*, *This Doctrine is heretical*. The one is matter of *Fact*, the other of *Right*. The one is *true* ever since the *Church* has been the *Church*, the other *cannot* be *true* but since *Fansenius* has written, and was before *that* false. It may be *true* that this was such an *Author's Position*, without his being an *Heretick*; and it may be as *true* that a *Position* is *heretical*, without being such an *Author's*; because it is not therefore *heretical* for being such an *Author's*, nor therefore such an *Author's* for being *heretical*.

Now these two *Judgments*; more remote from each other then are the *Heavens* from the *Earth*, are both comprehended in this single *Proposition*, *The Doctrine of Fansenius is heretical*, which is the result; and thus it com-

prehends a *Right* and a *Fact* really separated, though confounded in the expression. It may be deny'd as to them both ; and, were onely the *Fact* deny'd, they are not those who fall into the *Heresie* that doe it, but those who accuse them of *Heresie* under this pretext, as does the F. *Ferrier*.

For 'tis certain that of one part the *Pope* has form'd this *Judgment*, namely, This is *Fansenius's Doctrine* ; but this is onely a *matter of Fact*, and a *Fact* not *revealed* either in *Scripture* or *Tradition*. It is also evident this *Fact* is wholly separate from *Right*, and that it is compris'd within the *Pope's* Decision, which declares that the *Doctrine* of *Fansenius* is *heretical*. When therefore F. *Ferrier* accuses those of *Heresie* who deny it, he falls himself into the *Heresie* of establishing a point of *Faith* upon a thing which is neither contained in the *Scripture* nor in *Tradition*.

He has therefore the choice after this, to say that this *Fact* has been either *reveal'd* to the *Pope*, or *not reveal'd*. If he

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he acknowledge it has *not* been reveal'd to him, he falls into this *Heresie* of making an Article of *Faith* of a matter of *Fact* which is no-where *revealed*. And if he pretend a *Revelation* of the *Pope's*, he falls into a double *Error*; one for admitting particular *Revelations* in the *Pope*, which were to open a gate to all manner of Illusion; and another for founding of *Points* of *Faith* upon these particular *Revelations*, which is repugnant to the essence of the *Catholick Faith*, which is onely established upon *Divine Revelation* contain'd in the *Scripture* and in *Tradition*.

He is therefore guilty of *Heresie*, whether he *do* admit of these *Revelations*, or whether he *do not*.

And, on the contrary, the *Divines* whom he accuses, for that they pretend *Fansenius* has not been well understood at *Rome*, and that they attribute to him a *Doctrine* which he no-where maintains, are *Catholicks*, whether they be, or be not mistaken in this their pretension.

For it is no way necessary (to exempt

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them from error of Faith) that the *Pope* should fall into an *error of Fact*. They are acquitted, whether the *Pope* be mistaken in the matter of *Fact*, or whether he be *not*. If this be true, that the *Pope* did not well understand *Fansenius*, they had reason then not to acknowledge the *Doctrine* of *Fansenius* to be heretical. And if it be true that he *did* well understand it, all that one ought thence to conclude is *this*, That these *Divines* did ill understand it, and too favourably explain'd it, in attributing to it a *Catholick sense* which it *has not*, and in overseeing another *heretical sense* which it *truly had*; all which amounts but to a simple *error of Fact*, which is neither a *Crime* nor *Violence*, but the most pardonable *Mistake* in the world, and the most worthy of *Man*, according to that of *S. Augustine*, since it all consists in taking the words of a great *Bishop* in a good sense: *Qui error* (saies the Saint) *non solum humanus est, sed etiam homine dignissimus.*

All the cruel *Conclusions* of *F. Ferrier*, and the *Phantasm* of his *Heresie* being

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being founded upon these false *Principles*, That the *Question* is *de jure*; That a *Fact* is inseparable from *Right*; That there is no other *Fact* in the judgment of the *Pope*, then to know whether *Fansenius* has taught any *Doctrine* on the *Five Propositions*, are not onely false, but criminal. Let him make choice of other *Subjects* to *dispute* ill upon as long as he pleases: This is a thing which cries for vengeance before *God* and *man*, to demand of the *King* (as he does) *Declarations* so far remote from his Goodness and Justice upon Arguments so contrary to *common Sense*. Let him distinctly *specifie*, if he can, what this *Heresie* is which he accuses these *Divines* of, and express it under other terms then the ambiguous and uncertain words of the *Sense* of *Fansenius*, by which no man can know them. And if he cannot doe this, let him hold his peace, and repent of these Extravagances; or rather make them some publick reparation, as indeed he is obliged.

This *Argument* is infinitely more

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sing then what he emploies against these *Divines*, pag. 5. in this manner.

The Jansenists (saies he) cannot deny that they mock God and the Church, when they demand that one should shew them this Sense or Doctrine of Jansenius upon the Five Propositions. And why, I pray, do they mock thus? Because (saies this Father) if they do know what the Sense of Jansenius is upon the Five Propositions, they are ridiculous to enquire of a thing which they know already. If they do not know what the Sense is, they are doubly to blame, to publish that they are convinc'd that the Sense of Jansenius is Catholick, when as they do not know what it is; and for refusing to submit to the Church in a matter which is otherwise unknown to them.

They replie in a word to F. Ferrier, That the *Divines*, who are bound to act according to knowledge, and who are not obliged to render the Bishops more then a reasonable obedience, have cause to enquire what the Sense of Jansenius is which they would have them to condemn, whether they do know it,

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or whether they *know* it *not*. If they be *ignorant* of it, they have reason to ask, to be *instructed* before they be urg'd to *condemn* it; because supposing they do not understand it, they can neither truly averr that they do reject it, nor promise truly that they will not embrace it; for peradventure they may be engag'd to doe it without knowing of it, and perhaps fall into it before they are aware.

Now if we suppose that these *Divines* do know what the *Pope* and the *Bishops* understand by this *Sense* of *Fansenius*, they have so much the more reason to demand, because *they* onely know it by *particular* waies and such as are not *authenticall*: so that if they should themselves determine what the *Pope* understands by the *Sense* of *Fansenius*, (as these *Propositions* are susceptible of various senses) the *Jesuites* would not fail presently to say, that this were not yet what the *Pope* understands, and what they ought to *condemn*; in fine, that 'twere some other thing, without saying what; and so
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one should never have an end. It were therefore much better they should make their addressees to those who have the power to *determine* this *Sense* ; that if they once did it, it might clearly appear by condemning this *Dogm* together with them in which they had comprehended the *Sense* of *Fansenius* ; that one be not enwrapp'd in any Error.

But the plain *truth* is, These *Divines* both do *know*, and do *not know* the *Sense* of *Fansenius*. They do very well *know* a *Doctrine* in *Fansenius* to be very *holy*, very *Catholick* and most *Orthodox*, which is that of *Efficacious Grace per se*, which infallibly causes the *Will* to *act* without *imposing* of a *necessity*. They acknowledge the *Catholic Doctrine* of the *free Predestination* of the *Elect*, receiv'd by the whole *Church*, and maintain'd by *Bellarmino* himself as a *point* of *Faith* : and they do acknowledge no other *Point* upon the subject of the *Five Propositions*.

But since it is evident by the *universal consent* of the *Church*, that this is not that which the *Pope* and the *Bishops* mean

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mean by the *Sense* of *Jansenius* which they condemn, but a certain *Sense* which was never known to our *Divines* before *Baius* and *Jansenius*, according to those Gentlemen the *Bishops* of the Assembly; a certain *Sense* contrary to the *Doctrine* of all the *Catholic Schools*, as these very *Bishops* do assure us; a certain *Sense* different from *efficacious Grace*, repugnant to *S. Augustine*, and which has been constantly condemn'd by the *Dominicans* and the *Jesuites*, as *F. Annat* and *M. Hallier* have so deeply protested, before the *Constitution* of *Pope Innocent*: It is this *certain Sense* which these *Divines* do not understand, or at least which they but very *confusedly* know. They know all that the *Jesuites* and the other adversaries of *Jansenius* have said of it in divers *Books*: But they see that their *Explanations* do not agree together, whiles *some* of them place it in *one Point*, and *others* in *another*.

All that they know of this *Sense* is, that it is different from *Efficacious Grace*, and by consequent that they do

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do not hold it, and that they reject it, because they hold but this *Doctrine*, and that whatsoever *Doctrine* is repugnant to it is *false*. So as in the necessity to which they are reduc'd for the justification of their *Faith*, and to avoid the *reproch* which they cast on them touching this *uncertain, unexplicable Sense*, they have reason to appeal to the *Bishops*, who ought to *know* it, since they *condemn* it, and to the *Pope*, who could not have *condemn'd* it without *knowing* it, to conjure them to *explain* it, that so they may be inabled to confound their *Accusers* in shewing the world how free they are from any *Errour*.

This is the onely reason which makes them require with so much earnestness the Explication of this *Sense* ; for they have otherwise no such hast to know it. They hold the truth of the *Doctrine* of Efficacious Grace *per se*, and reject whatsoever *Errour* is repugnant to it: whether it be in attributing too *little* to *Grace*, as the *Molinists* ; or in destroying its *liberty*, as this pretended *Errour* of *Fansenius's* *Sense* should be. This suffices

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suffices them ; so as men molest them not with the indetermin'd *Sense* of *Fansenius*, and they will soon leave enquiring what it is. But if they continue their *Persecutions* thus upon this point, they will be forc'd to continue the pressing of them to *explain* this *Sense*; nor can they refuse to doe it without an evident sign of *Oppression*. For the *Bishops* cannot in *conscience* make them condemn it, without they know it; and if they do know it, 'tis a foolery not to be understood that they should refuse to declare it.

But, *Sir*, it is now time we took off our spirits from these subtile matters, and which smell of the *School*, to oppose another *Illusion* of Father *Ferrier* not a whit less dangerous, but somewhat more intelligible. This *Father* does upon all occasions represent the *present Church* as divided in *two Parties*. The *one* pompous and triumphant, as compos'd of the *Pope*, the *Bishops*; and of all both *Ecclesiastical*, *Secular*, and *Regular*, who condemn the *Sense* of *Fansenius* as *heretical*, who believe that
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matter of *Fact* is inseparable from matter of *Right*, and that therefore it is not to be *deny'd* without being an *Heretick*. The *other* poor and abandon'd, as consisting but of a small number of *Divines*, who refuse to acknowledge that the *Sense* of *Fansenius* is heretical, who hold that there is a *Fact* separate from *Right* in the *Decision* of the *Pope* which condemns it, and that therefore one may by consequence refuse to *believe* it without being an *Heretick*.

This is the *Idea* which F. *Ferrier* gives us of the *Church* in his *Treatise*. But as there is nothing more *prodigious* then this *Idea*, so is there also nothing more *false*. *God* will never abandon his *Church* to that degree, as to suffer so gross and visible an *Error* to reign in it. And every man may by himself be convinc'd of the falseness of this *phantastick* Supposition.

For unless a man *wilfully* shut his own eyes, one cannot deny but there are in the *Church* no less then *four* different *Opinions* upon the *Formularie*.

The *First* is that of the *Jesuites*,
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who affirm that matter of *Fact* is inseparable from that of *Right*, and that *quatenus* so it cannot be *deny'd* without *Heresie*.

The *Second* is that of a considerable number of *Divines*, who believe that though it be no *Article* of *divine Faith* to hold that the *Sense* of *Fansenius* is *heretical*, and that the *Fact* may very well be separated from *Right*; yet that *Christian humility* obliges us nevertheless to prefer the *Sense* of the *Pope* to his proper *Illumination*, and so they ought to believe the *Fact* by *humane Faith*, and under that notion sign the *Formularie*.

The *Third*, and the most embrac'd, consists in affirming that a man is not oblig'd to *believe* the matter of *Fact* as decided, either by *divine* or *humane Faith*; but that one may for all that sign the *Formularie* without violating his *Conscience*, because the *Signature* does never concern or fall upon the *Facts*.

The *Fourth* is the *opinion* of several other *Divines*, who are persuaded of
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one part, that it is most false the *Fact* should be separated from *Right*, or that it should be a *point* of *Faith* to hold the *Doctrine* of *Fansenius* heretical, or that a man is obliged to *believe* it by *humane Faith* ; but who believe on the other part, that the *Fact* being contain'd in this *Formularie*, those who scruple it cannot *sign* it without *restriction*, since the *declarations* which men make to the *Church* ought to be intirely *sincere*, and free of all duplicity.

It is visible that in this difference of *Divines* each party condemns the others, but after a sort very different.

The *Jesuites*, who make the *first*, ought by the necessary consequence of their Opinion to condemn for *Heresie*, not onely the *last*, who absolutely refuse to *sign* that the *sense* of *Fansenius* is heretical, but those likewise who do not believe it of *humane Faith*, or that *believe* it not at all, albeit they *sign* it. For *Heresie* consists in the *opinion* of the *spirit*, and not in the *omission* of an *exterior action* of the hand. A person who should not believe but with an *hu-*
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mane Faith that the *Body* of *J. Christ* were in the *Sacrament* of the *Eucharist*; or that should *sign* it in *infidelity*, would be never the less an *Heretick* then he who should absolutely *refuse* to *sign* it.

So as all those many *Bishops* that have caus'd none to *sign*; or that receive *restrictions* concerning the matter of *Fact*, or that declare they do not require the belief of the *Fact*, or that pretend not the *Fact* can be otherwise believ'd then by *humane Faith*, are as much *Hereticks* in the judgement of the *Jesuites* and of *F. Annat*, as these *Divines* whom they particularly *persecute*. True it is, their *Politicks* oblige them to distinguish of *two* sorts of *Hereticks* in *France*; some of which they treat *civilly*, and others most *outrageously*. They place the *Bishops*, *Sorbonists*, the *Fathers* of the *Oratory*, the *Benedictines*, &c. in the *first* order, and whom they do not yet *attaque* but by *consequence*, though by a very necessary one; whiles they range in the *other* those whom they immediately design for

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ruine, that so they may with the greater force surprize the other.

Therefore it is sufficiently evident, that all those *persons* who have sign'd the *Fact*, either of *humane Faith*, or without believing it, shall be never the more acquitted for that, but be all *Hereticks* in their turn, when they have left off oppressing the *others*, seeing they must of necessity be so in the opinion of the *Jesuites*.

But on the *contrary*, all these *three* last *parties*, who accord in this *point*, that this *Fact* of *Fansenius* is very separable from *Right*, that it does not in the least concern the *Faith*, and that one may safely *deny* it without *Heresie*, ought, from a necessary *consequence* of this their mutual Opinion, condemn the *Jesuites* both of *Calumny* and *Error*.

It is certain these four *Parties* reside in the *Church*; and that if one would now consider which of them were the most *numerous*, one might safely affirm that there are none more profligate and abandon'd, and who have fewer sincere appro-

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approbators, then that of the *Jesuites*. Nor is this an airy *Supposition*, but a *real Verity*, to be discern'd by every one that has a mind to it, that the *Jesuites* stand almost single in this *pretension*; that matter of *Fact* is inseparable from matter of *Right*; and that one cannot believe (without being an *Heretic*) the Doctrine of *Jansenius* not to be *heretical*.

The most devoted to the *Jesuites* of the *Bishops* ask for whom the World takes them, that they should believe them capable of so monstrous a Folly; as is that of affirming that a *Fact* should be inseparably joyn'd to *Faith*. They express as much as one would wish in words, that they do not require the assent of *Fact*. They receive the *Subscriptions* of those whom they very well know do *not* believe it, and who *declare* as much before they *sign*. All the *Cutats* of *Paris* do solemnly approve, and by an *authentick Act*; the *Distinction* between *Fact* and *Right* contain'd in the first *Mandat* of *Paris*: In fine, they proceed with confidence that the

K 2 *Jesuites*

Jesuites cannot find six *Bishops* in all *France*, and ten *Divines* of the least considerable persons, who will sign this *Proposition* which *F. Ferrier* maintains, and which is the basis of all his *Treatise*, *The Fact of Jansenius is inseparable from Faith*, and one cannot reject the *Dogm* which is condemned, without acknowledging it to be *Jansenius's*. And in particular they affirm, that he could not make *M. Grandin* sign, nor *M. Moret*, nor (amongst the *Doctors*) *M. Chamillart*, nor *Monsieur de Rouën* amongst the *Bishops*.

It is certain therefore that the *Jesuites* are in a manner alone in their erroneous opinions. And 'tis as true, that the *Divines* whom they persecute are almost wholly united to the *Church* in this difference which is between them.

I confess they have yet some dispute with the other *Divines*, because against the one they maintain, that one owes not so much as *humane Faith* to Decisions *de facto* when there is any cause of doubt administred ; and against the
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other, that it was not altogether sincere in them to subscribe a *Formularie* which clearly comprizes a *Fact*, without being fully persuaded of the *Fact*.

But this *difference* has relation to *Manners* onely, and not to *Faith*; and in this very *difference* they may make use of the *authority* of the *one*, to defend themselves against the *other*.

Those who *sign* the *Fact* as of *humane Faith*, approve of their *Doctrine* touching the *Sincerity* of *Subscriptions*.

Those who *sign* the *Fact* without believing it, approve what they affirm, That *the Church obliges none to believe the Fact by way of command*; so as to the *truth* they have this *consolation*, that in every of the *Points* whereof they are accus'd, they are united in Opinion with the greatest part of the *Divines* of the *Church*.

Whoever shall take the pains diligently to inform himself of the *bottom* of these *particulars*, will clearly find that what I say is most true: And if any man ask why the *contrary* appears to

The Imaginary Heresie ;

the World, that the *Jesuites* domineer every-where, and the *Divines* are oppress'd ; it is not very difficult to give a reason for it : They are onely to consider what *Post F. Annat* holds , and what *power* the *place* in which he is affords him, both at *Rome* and at *Paris*, to doe what he pleases as to this matter. They know nothing at *Rome* but from the *Instructions* which he sends them : and he stands at the *gate* of all the *Benefices* of *France*, to exclude who-ever stands in his way in any thing. Every one has his particular business at *Court* ; and those who have no other, either for *themselves* or their *Communnalty*, enjoy their repose in which they will not be molested. *Jansenism* is the onely affair of Father *Annat* ; so as that people may not be cross'd in their particular businesses, they let *F. Annat* alone with his.

Not that this *Reverend Father* with all his *credit* is yet arriv'd so far as to be able to procure the *Bishops* or the *Pope* by any formal *Decisions* to support these particular Absurdities of his *Society*;

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ciety; That *matter of Fact* is inseparably annex'd to *Faith*, and, That he who denies it is an *Heretick*: He is not so weak a man as to *attempt* that at present. He satisfies himself that every one *signs* the *Fact* simply, without taking notice of his *intention*, to make use of these *Subscriptions* when time serves, and as may best conduce to his *ends*: nor for the most part does he find any *difficulty* in it; since their *spirits* furnishing them with expedients to *sign*, without believing the *Fact* either of *divine* or *humane Faith*, their Interests easily persuade them to *embrace* them. They fancy themselves not oblig'd openly to oppose *F. Annat*; but that they may safely *shelter* themselves from this rowling tempest: and therefore suffer him freely to *oppress* those against whom he is particularly animated; because they conceive it their own fault that they do not seek their *safety*, as they doe, by a *Subscription* which (as they affirm) engages them to nothing.

By this means those who refuse to

sign remain expos'd to the unjust violence of the *Jesuites* : Those who agree with them in certain *Points*, and condemn them in others, blame them highly in those *particulars* about which they contest with them ; but they are very wary to defend them when they think they have reason on their side. *How infinitely are these Gentlemen mistaken* (saies honest M. Moret in all his Sermons) *not to believe the Decision de facto with an humane Faith ?* But he is wary enough not to adde, that the *Jesuites* are mistaken, who require we should treat those as *Hereticks* who acknowledge no *Fact*, which we can onely assent to but by *humane Faith*.

Yet is this manner of *acting* more tolerable then that of those who say nothing at all in publick concerning their intention, but joyn simply with the *Jesuites* by an exteriour *signature*, however different and remote in their *sense*. If they did but say clearly what they reprove in those who do not *sign*, the diversity of their *opinions* would render their authority less considerable :

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but whiles they say *nothing* at all, such as onely *judge* things by the *out-side* take them for *approbators* of the *Opinions* of the *Jesuites*.

'Tis not therefore an *universal Illusion*, but an *universal Baseness*, which makes these *Divines* to be oppress'd; or rather, 'tis the *Oppression* of the *Church* in *general* which renders their *Oppression* *particular*. Let every man *speak* as he *thinks*, and they shall be fully justified: Let every man also *condemn* them as he thinks, and they shall yet be *more* fully *justified*; seeing it will appear that in all the *Points* on which they are *accus'd* they are united with the greater number of the *Divines* of the *Church*. But the terror and dread of *F. Annat* keeps all mens tongues bound to defend them, and lets them all loose to condemn them; uniting in one *equivocal* expression *persons* that are extremely distant in *Opinion*, that so *F. Annat* may seem to be *follow'd* of the *whole Church*, whenas in truth he is in effect *condemn'd* by the *whole Church*.

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The Imaginary Heresie ;

Were there indeed no other *Life* besides the *present*, nor any other *Fudge* save *Men*, it must needs be confess'd that F. *Annat* were a marvelous able man, for knowing how to conceal with so much *address* the weakness of his *Party*. How *victorious* in appearance is he, whenas in effect he is abandon'd by all the *World*? But this *Father*, whilest he thinks to *cheat* others, *cheats* himself *first*; because the business in agitation *here* is of things which depend upon the *truth*, and will be *judged* by the *truth* and not on *appearance*. It is not a *deceitfull union* in an *equivocal expression* which renders one orthodox, but a *real* and *veritable* conformity of ones *sense* with that of the *universal Church* in matters which concern the *Faith*.

So as these *Divines*, maintaining no other *Doctrine* upon the *Fact* of *Fansenius* but that of the *whole Church*, which is, that this *Fact* has no relation to *Faith*, continue *Orthodox*, whatever *Cabal* they contrive to oppress them. And both F. *Annat* and the
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Jesuites, who would make it a *point* of *Faith*, are not *Orthodox*, for all their power and credit, forasmuch as in this they are really repugnant to the sense of the *Church*, into which they do introduce a *Real Heresie*, under pretence, forsooth, of destroying an *Heresie* which is but *Imaginary*.

One may therefore justly applie these words of *J. Christ* to the *Jesuites*, which he spake to a *Bishop* in the *Apocalypse*; *Dicis, quòd dives sum & locupletatus, & nullius egeo; & nescis quia es miser, & miserabilis, & pauper, & cæcus, & nudus*. You conceit your selves indeed *rich*, and *abundant* by the number of your *Sectators*; whereas in the mean time you are *miserable*, and objects of *compassion*: You are *poor, abandon'd, blind and naked*; since all those who seem so much to *follow* you, do in effect *condemn* you.

And one may on the contrary applie to these persecuted *Divines* those other words of our *B. Saviour* to another *Bishop*, in the same Book, *Scio tribulationem tuam, & paupertatem tuam; sed dives*

The Imaginary Heresie;

dives es, & blasphemaris ab his qui se dicunt Judæos esse, & non sunt. I know the *Oppressions* which you suffer, and the poverty which they reproch you of; notwithstanding ye are *rich*, because the most part of those who appear *against* you are in truth *for* you; and you are *born down* but by *people* who pronounce themselves *Orthodox*, but who are indeed replete with *Errors*.

This 1. of *March*,
1664.

Sir,
I am, &c.

Since this *Letter* was finished, I have receiv'd a large Writing of F. *Ferrier's*, intituled *Relation veritable, &c. A true Relation, &c.* I conceive as to what relates to the *Heresie* of which he continues to accuse the *Divines* who are more *Catholick* then himself; you will find nothing in it which is not here overthrowed before-hand: But as to the prodigious number of *Falsities* with which his *Relation* abounds, this *Father* deserves to be *particularly answered*;

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red; and I am assur'd there will *some* body be found out that will so doe it, as the *Jesuites* will hardly find the advantage they expected of their *Impostures*.

The Third LETTER.

S I R,

I Have already *told* you, and I *repeat* it again, that within *one* fifty years men will look upon this pretended *Heresie* of *Fansenism* but as a rare *example* of the *Vanity* of mens *spirits*, and rank the whole *Dispute* with that of the *Cowls* and the *Cordeliers Bread*. They will then ask with *astonishment* what this Father *Annat* and *F. Ferrier* were, that spake such impertinent things in the Age they liv'd in; and who those silly persons were that suffer'd themselves to be led by their *Dotages*. But these, you'l say, are *Prophecies*, and 'tis no hard matter to make *others* like them,

them, by taking 50 *years* time to prove the *event* of them. I could easily answer you, that they are true, having already prov'd, that the whole *Concernment* is but a *Trifle*, as I conceive I have sufficiently done; and that as one cannot pronounce the *same* of all sorts of *Disputes*, one cannot reasonably make the like *Predictions* of them.

But it being beyond my power to advance and hasten the *future*, to shew you the *truth* of my *Prophecy*, I chuse to leave it off, or rather present you with a *picture* of what is *past*, which is certain and invariable, and that will afford us the most certain *conjectures* how one may foresee what is like to fall out upon the like encounters.

'Tis a *Glass* which very few persons consult, from I know not what weakness natural to mens *spirits*. For as *men* live but in the *time* that is *present*; so they are likewise concern'd but with *things* that are *present*. What-ever is *remote* from the *instant* which takes them up, vanishes and comes to nothing in respect of them; and if possibly

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bly there remain any *traces* in their memory, they are so weak and indiscernable, that they serve them but in little stead for the reforming of those deceitfull *impressions* which they receive from the *present Objects*. If a man seem to have the advantage during the *moment* which employs them, he loses the remembrance of all the *past*, which might have made him know that this *advantage* is false and but imaginarie. Thus, because the *Jesuites* make a great bustle, and every-where cry out on *Heresie*, men are astonish'd at the *bruit*; and because there are but few that *oppose* them, men easily imagine that they are in effect *victorious*.

In the interim, it is evident that this manner of boulstring their *Judgments* but upon the *present*, subjects it to an infinity of Illusions. The *passages* of the *World* discover not themselves to us in every moment, but by some of their *parts* as they succeed one another; forasmuch as being thus consequent, they do not subsist *together*: in the mean time 'tis by the *union* of the *whole Body*, and

of all its *Members*, that we ought to form a Judgment.

It would be sometimes very difficult to see the *Church* victorious over *Heresies* in all its brightness, did we consider it but in a small part of its permanency, during which she may be so *overcast* with a mist of *Errors*, that one can hardly tell who has the *better* of it, *Truth* or *Falshood*. Did not *Arianism* seem a conqueror at *Rimini*, and the *Catholick Doctrine* so *obscure* that (as *S. Hierom* saies) All the *World* was astonish'd how they should become *Arian*?

To discover then the advantage of the *Church* over *Error*, our *memories* have need of a larger comprehension of *time*: And then it is we shall see, that after a swift and transitory *blaze*, *Errors* do wither away of themselves and come to nothing; whiles the *Doctrine* of the *Church* subsists, and conserves it self in the *bosome* of the *Church*, and in the *hearts* of her *legitimate Children*.

And thus, *Sir*, to judge rightly of the present *Contestation* between the
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Jesuites and their *Adversaries*, we must not limit all our *prospect* at the *Question* of *Fact* and of *Right*, to which 'tis for the *present* totally reduc'd: But we should consider the *several* steps of every of its *parties*, the various *Points* agitated between them, the *success* of their particular *Disputes*, and by what progress they are arriv'd to the *Point* where they now stand; seeing 'tis by *this* onely we shall be able to discover who have *lost* or *gain'd*, *advanc'd* or *recoil'd*, whom we may believe *sincere*, and whom for *Cheats* and *Infidels*: In fine, 'tis from hence one may form reasonable conjectures of the *Success* of the remaining *Contestation*.

This is the *Design* which I have propos'd to *my self* in this *Letter*, wherein I will present you with a compendious *Image* of all this tedious *Warr* of the *Divines*, which though it be not *bloudy*, is no less *considerable* then the *temporal* Warrs, and whose *Successes* are altogether as *great* and *important*.

It was in the year 1626 that it began, upon occasion of a *Book* published

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The Imaginary Heresie ;

by a certain *Jesuite* nam'd *Garasse*, intit-
 tled *Somme de Veritez capitales de la*
Religion Chrestienne, A Summe of the
 principal Verities of the Christian Reli-
 gion, &c. The late *Abbot* of *S. Cyran*
 having noted therein a prodigious num-
 ber of *Falsifications* of the *Scripture* and
 of the *Fathers*, together with divers he-
 retical and impious *Propositions*, con-
 ceiv'd that the honour of the *Church*
 requir'd him to undertake their *Refu-*
tation, though at the same time also his
 modesty made him resolve to conceal his
 name, as he has alwaies done in the rest
 of his *Books*. While the first part of this
 was under the *Press*, and the noise of it
 spread into all parts, it gave occasion for
 a more through examination of *Garasse's*
Treatise. The *Rector* of the *Universi-*
ty complain'd of it to the *Faculty*, who
 nam'd *Commissioners* to examine the
Book. But this alarming the *Jesuites*,
 they quickly gave us to understand that
 it was not so easie an enterprize to cen-
 sure a *Book* of a *Jesuite*: For they so
 wrought with the *Magistrates* by their
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Moreover, to traverse the *Censure*, F. Garasse bethought himself of a *Supercherie* as worthy of the *Jesuites* as any thing had been practis'd during all the process of these Contestations. There was a bruit in *Paris* that the *Author* of the *Refutation* was to shew above *Fifty heretical Propositions* or *Errours* in *Garasse's Summe*; and it was true: but that part which contain'd the conviction of *Garasse's* Errours was not yet come out of M. de S. Cyran's Study. However Father *Garasse* conceited he had found out a way to know what they had to object against him. He chose *Fifty Propositions* in his *Book*, the most easie to defend that he could find, and of which number there was not *three* of them of those which M. de S. Cyran had accus'd in his *Work*. In consequence of this he form'd a *Censure* according to his own fancy, and by this address dazzl'd the world for a time, and disturb'd the *Examination* of his *Book* which was doing at the *Sorbon*; so as his *Examinators* were much confounded, and they began every-where to say that

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they extremely wronged *de Garasse*, to accuse the *Summe* of so many *Errours*.

M. de S. Cyran had a thousand difficulties to take off the impediments which the *Jesuites* had contriv'd to hinder the publication of his *Refutation*, and to disabuse the World of that wicked artifice of *F. Garasse*. However, he at last obtain'd it, and maugre all the *Cabals* of the *Society*, and the tedious delays which they granted *F. Garasse* to make his *Retraction*, his *Book* was in fine censur'd for containing divers *heretical Propositions*, *Errours*, *Scandals*, *Temerities*, many *Falsifications* of passages of *Scripture* and of the *holy Fathers* falsely cited, and perverted from their true and genuine *Sense*, with an infinite of words unworthy to be written and read of *Christians* and *Divines*.

Nevertheless did the *Jesuites* testify upon this encounter some kind of *Prudence*. For we must not refuse to give them their just merits when they deserve them, since the occasions are so very rare. They did not persist in the
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justification of Father *Garasse*, but relegated him a good distance from *Paris* to one of their *Houses*, where they heard no more talk of him, and by this means made an end of the business. Happy had it been that in allaying this difference they had from their hearts also smother'd the resentment which they conceived against M. the *Abbot* of *S. Cyran*, who has since that engag'd them into such horrible *excesses*.

But they would not do it, and have since sufficiently testified that they were not of the number of those *wise men* who love their *Reprovers*, and that by warning them of their *Faults* give them occasion to *reform* them. They nourish'd in their breasts a violent aversion against him who had done them this service, and which was yet exceedingly augmented by another *obligation* of the same nature which he rendred them some few years after, and which affords us the second remarkable *accident* of this *Warr*.

Pope *Urban VIIIth*, touched with the miserable condition of the *English Church*,

* According
to their false
reckoning.

Church, which had been for *thirty* years without * *Bishop*, having sent thither the deceased Mr. *Smith*, *Bishop* of *Chalcedon*, with the Jurisdiction of an *Ordinary*; he, being there establish'd, would make use of his power in obliging the *Regulars* to have his approbation to enable them to hear *Confessions*. This was an heavy *Yoke* to the *Jesuites*, who were wont to live in that Country in an absolute *independence*. Therefore they made complaint to the *Bishop* by their *Provincial*, and amongst other reasons they represented to him that this *Regulation* did diminish their reputation, and the *Presents* which the *Catholicks* were us'd to make them. But when he would not suffer himself to be wrought on by such perverse Arguments, they stirr'd up so many troubles and *factious* against him, by decrying him to the *Ministers* of State of the *King* of *England*, that the *Bishop* was constrain'd to quit the *Kingdome* to seek his own security. These clandestine practices were accompany'd with the publication of two *Books* which the *Jesuites* wrote in *English*,



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lish, against *Episcopal Jurisdiction*, and the necessity of the *Sacrament of Confirmation*; and the *Clergy of England* having sent these Books to the *Sorbon*, there were *thirty two Propositions* censur'd by them the 15 of *February* 1631.

This *Censure* had been preceded some daies before by that which M. the *Archbishop of Paris* publish'd against the same Books the 30 of *January* in the same year; and by that of all the *Archbishops* and *Bishops* which were then in *Paris*, who condemn'd them by a *Pastoral Letter* addressed to all the *Bishops* of *France* the 15 of *February* 1631.

These *strokes* were very sensible to the *Nicety* and *Pride* of the *Jesuites*; and accordingly did they rise up against these *Censures* after a terrible manner. They writ against M. the *Archbishop* of *Paris*, against the *Bishops*, against the *Sorbon*, and thought for a time that they had quite laid them on their backs. But this boldness of theirs was not at all to their advantage in the sequel: For this produc'd against them that fa-

mous Book of *Petrus Aurelius*, which defended the *Bishops* and the *Sorbon*, and refuted the *Errours* of the *Jesuites* with so much force, eloquence and perspicuity, that the *Church* was fully reveng'd, and the *Jesuites* confounded.

Notwithstanding this *Confusion*, in stead of humbling, did but the more exasperate them : They undertook *Aurelius's* Book by all the waies they could possibly devise, by secret *Calumnies*, by publick *Sermons*, by huge *Volumes*, by small *Treatises* and *Pamphlets*, by Works in *Latin* and *French*; giving it commonly no other Title then that *infamous Book of Petrus Aurelius*. And as the publick voice had attributed this work to *M. de S. Cyran*, what-ever pains he took to take off from himself so glorious a suspicion, they fix'd it upon his person, and strove to asperse him by a thousand kinds of *Calumnies*; and from that time forward form'd a constant resolution to decry as *Hereticks* both *him*, and all those who favour'd his Opinion. These were the several *Contentests* of this *Hierarchicall Warr*; but the

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event and *conclusion* of it is remarkable, because it is the picture of the success of all their other *Disputes*.

It pleased *God* to permit that the noise which was spread against *M. de S. Cyran* should so prevail upon the spirit of a *Minister of State*, that he was made prisoner at the *Chasteau de Vincennes*, where he was kept five years, without other procedure then that of a certain irregular Information, which they were forc'd to give over. But at the same time he so order'd it, that the *Truth* triumph'd at a greater height, even by the oppression of that person who had so gloriously defended it. The *Book* of *F. Celot* (the most considerable of those who undertook to oppose *Aurelius*) was condemn'd in the *Assembly* of *Mante*, and this *Father* was compell'd to disavow his *Errours* in the *Sorbon*. That of *Aurelius* was approv'd by three consecutive *Assemblies*, printed twice at the charges of the *Clergy*, and they order'd a most magnificent *Elogy* to be made him by an injunction of the last of these *Assemblies*.

See

See here the issue of this *Hierarchical* Dispute, which I have recounted without interruption, though during the time it continu'd there sprung up *another*, which was follow'd with greater consequents: Namely, that concerning *Penitence*, which took birth from the Book of *Frequent Communion*, compos'd by M. *Arnauld*, Doctor of the *Sorbon*, for the justification of M. the *Abbot* of *S. Cyran* his friend; in which he oppos'd several Points of the *Morale* of the *Jesuites*, and particularly their facility to give Absolution for all sorts of sins. For he maintain'd against them in this Book, That it was expedient to deferr it upon divers occasions, and men were oblig'd to doe it in case of *Relapses, habitual Sins*, and on the *proximate occasions of Sin*. There was nothing did more sensibly touch the *Jesuites* then their being thus attack'd upon this so *nice* a Point; because it is chiefly by this facility of *Absolution* that they draw so many people after them. Whereupon they conceiv'd it their principal concernment to overwhelm

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whelm both the *Author* and the *Book* of *Frequent Communion*, together with all those who were either ally'd to his *sense*, or had any friendship with him.

Upon this there follow'd on a sudden an horrible and universal insurrection of all the *Jesuits*, who broke loose through all the parts of *France*, yea and through all *Europe*, against this *Book*. There was every-where nothing but furious *Declamations*, *bloudy* and *outrageous* Injuries, treating those who approv'd the sense of this *Book* with no other name then that of *Fourbs* and *Traitors*: And for the *Author*, he was an *Heresiarch*, a *Schismatick*, an *Heretick declar'd*: and nothing less would appease them then the *Bloud* and the *Life* of those whom they call'd *Cyranists* and *Arnaudists*.

Great ones, (saies their *Father Seguin*, in his *Book* intitl'd *Sommarie de la Theologie de l' Abbé de Saint Cyran, & du Sieur Arnaud*) to whom God has imparted the power of judging men, you know better then I, and your *Piety* is a publick testimony, that the prime
Justice

The Imaginary Heresie ;

Justice is that which we render to God. Open your eyes, and behold the mischief which threatens the State as well as Religion, since the change of the one does never arrive without the destruction of the other. 'Tis the worst of all remedies to temporize with a new-born Heresie. The Church is assaulted at the Heart, and you ought to join the Royal Sword with that of the Church to exterminate this Mischief in our daies.

In this style were the *Jesuites* wont to speak in those times, nor is it at all unlike their language at present. And for the *Heresie* of these *Armandists*, they made no question of *that*, they reproch'd them an *hundred* for one: and as they were all of their own invention, they daily *forg'd* new ones. Nor did they ever trouble themselves to colour them over by any passages drawn out of their *Books*; but when occasion was, they *invented* also as well *passages* and *Books* as *Heresies*.

Was there ever seen a more circumstantiated Imposture, and propos'd after a more terrible manner, then that which

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F. Seguin reproches against these pretended *Arnaudists*? My hand (saies he) trembles with horror, when it finds it self oblig'd (to disabuse the minds of those which have been prepossess'd with this false *Maxime*) to describe the bold impiety unto which this unhappy project is arriv'd, to detourn, and, as I may so say, to snatch away Souls from the holy Communion. I should not say it if the Piece had not been publick; the Scandal is not yet altogether taken away; they call'd it the Chaplet of S. Cyran, which contain'd the spiritual exercises that he gave to some persons of his own School. One of these Instructions intimated, That it was lawfull for a Soul to wish he might at the article of death be depriv'd of the holy Communion of the Body of Jesus Christ, that so he might imitate the despair of the Son of God upon the Cross, when he was abandon'd by his Father. Is this the mouth of a Man, or of an organ animated by some Demon that has compos'd this Exercise, and vomited up this Blasphemy? Calvin himself never conceiv'd it with more horror. Who

Who would ever have believ'd (upon hearing what this man has so confidently said) that this *Book*, this *Passage*, and this *Practice* should ever be in *rerum natura*, or have a being? And yet there is nothing more certain: The World has been advertis'd of it, the *Jesuites* have been themselves confounded upon the point; and yet would they not desist to re-produce this abominable Imposture upon several occasions, by changing the Title of this Imaginary Book, sometimes naming it the *Rules of the Port-Royal*, and sometimes the *Constitutions of the Nuns of the holy Sacrament*.

After this, no man is to wonder they had so many *Heresies* to charge on their *Antagonists*: For being so firmly resolv'd to make them *Hereticks* whatever it should cost them, they could not fail of finding such as these: And so we see *new ones* every day appear, which disappear again of course when they are worn out, to give place to others.

There were some of them which it had been easie for them to justifie, because they

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they were so gross & sensible. For when Father *Brisacier* by an example accus'd them in his 1. *Book*, p. 15. for condemning the *Chaplet*, in shewing his own *Chaplet* and in saying they were exempted; when he reproch'd them for having no Images; there was no more to doe but to lead the people to *Port-Royal*, where they might have beheld enough with their own eyes. When he accus'd them for rejecting low *Masses*, they needed onely to desire their assistance at those which are every day said in that House.

But the *Jesuites* did not value the being convicted of Imposture, because they knew that those Calumnies being publish'd by so many mouths, would not fail of leaving their Effects, some for some persons, and others for others. Therefore they were diligent to *accumulate* them, that so there might be some for every body. Thus F. *Brisacier* accus'd them all at once, *part. 4. p. 24.* for being *the Devil's Prelats, the Gates of Hell*, and for *erecting the Treasure of Antichrist*; because (saies he) they
abolish

The Imaginary Heresie ;

abolish Indulgences, the Cult of the Virgin, the Sacraments of Penitence and of the Eucharist, all the Vertues both Theological and Moral. What will you have more?

There were certain *Jesuites* who, not to fail in matter of *Heresie*, and hinder them from all possibility of *Salvation*, conceiv'd it a more compendious way to affirm, that they design'd the *destruction* of the *Eucharist*, *Sacraments*, *Incarnation*, *Gospel*, *Jesus Christ*, the *Trinity*, and, in summe, to form a new *Religion* of *Deists*: and in order to this they invented the diabolical *Imposture* of the interview of *Bourgfontaine*, where they feign'd that *M. Fansenius*, *M. Caspean* Bishop of *Lisieux*, *M. du Bellay*, *M. de Saint Cyran*, and *M. Arnauld* (whom they plainly meant by the first letters of their names, and many other circumstances) met together to confer about the way how they might destroy the *Incarnation* and the *Sacraments*; and that in order to this design *M. Fansenius* undertook to write his Book of the *Grace*
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of *Jesus Christ*, and *M. Arnauld* the
Treatise of Frequent Communion. The
 person who was made choice of to
 vend this horrible *Calumny* was one *Fi-*
leau by name, one of the *King's Ad-*
vocates at *Paris*, who assur'd some
 friends of his, that he receiv'd it of a
Jesuite, as the *Jesuites* took the care
 to spread and maintain it. And although,
 by the dates, they have made appear that
M. Arnauld was but *nine* years old
 when they suppose him to have under-
 taken the composing of the *Book of*
Frequent Communion; yet did not the
Jesuites fail to insert this detestable *Im-*
posture twice more in two several *Books*:
 the one in a *Treatise* of their Father
Meynier intitled, *Port-Royal of intel-*
ligence with Geneva; the other in that
 of a certain *Jesuite* of *Bordeaux*. Yea
 and one of these *Fathers* preaching in
Bordeaux, recited the whole story to
 his *Auditors* out of *de Fileau's Book*.

These were here yet but *accessory*
Heresies, and which onely tended to
 make what *M. Arnauld* had taught (of
 being oblig'd in certain *cases* to refuse

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the giving *Absolution*, till they had given proofs of a solid *Conversion*) to pass the more easily for an *Heresie*. And it was this *Doctrine* that they every-where assaulted with most violence. *One cannot* (saies F. Brisacier) *alter the nature of Satisfaction by transporting it before Absolution, without losing this illustrious title of Catholick. This is* (quoth he) *the very gate of Desperation, 'tis the high-way of Obduration, 'tis the wide gap for men to die in final Impenitence, and without Sacraments; 'Tis the Cullender of Hell; 'tis the leven to corrupt all the Priests, and to make them abuse the Discoveries which they receive in secret.*

All these Accusations were far more important then those which they now form upon the Case of *Fansenius*. The *Jesuites* dispers'd them with the same assurance; they treated their adversaries after the same sort with *Heresiarchs*, *Hereticks*, *Sectaries* and *Schismaticks*; they gave them the names of *Sects*, as they do now at present. But let us see the event.

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These bruits and Accusations gave a thousand traversies to the poor *Divines* whom the *Jesuites* did in this manner decry: for they are alwaies *successfull* in that. The *Divines* have continu'd to be *oppress'd*, and the *Jesuites* have alwaies been very *powerfull* in the *World*. Their *Calumnies* yet destroy'd themselves, have been confounded before the face of the whole *Church*, but still without any punishment, they were still hearkning to people so altogether unworthy of belief: nor was there ever yet found one *Jesuite* of those which appear'd in the world who has had the *Conscience* to testifie the least regret for the *Extravagances* of his *Society*; a thing prodigious to consider. For what *Salvation* can they hope in, that thus *calumniate* without *Repentance*? On the contrary, they have rewarded those who help'd to *vend* and *distribute* their most execrable *Impostures*, whither *within* or *without* their *Society*. They procur'd for *le Sieur Fileau*, for publishing the *Fable of Bourghontaine*, a *Brief* of *Pope Innocent*

cent in his commendation, with Letters from some *Noblemen* in *France*. They made *Father Brisacier* Rector of their chief House, because he was transported to excesses which were altogether *inhumane*. By all which we may see sufficient marks of their *puissance*, having been able to support themselves in a *Cause* in which any else besides themselves had certainly been overthrown.

But *God* has in the mean time been pleas'd to shew that his *Truth* is infinitely stronger then all the *men* of the *World*; for in spite of all the *Jesuites* credit, *maugre* the abandoning and oppression of these *Divines*, not onely the *Calumnies* of the *Jesuites* are dissipated, but the sincere *Doctrine*, which they so furiously attacqu'd in the *Book of Frequent Communion*, has been more and more authoriz'd and practis'd in the *Church*; and on the contrary, the *Errors* of the *Jesuites* have been formally condemn'd there. They have censur'd in the *Apologie* of the *Casuits* the very same *Doctrine* which is oppos'd in the

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Treatise of *Frequent Communion*. The *Doctrine touching proximate Occasions and Habitudes of Sin*, (saies the *Church of Paris* in her third Censure) in which the Author affirms one ought not to refuse Absolution, is false, rash, scandalous, and inductive to an evident peril of sinning. And the 29. Censure of M. the Archbishop de Sens upon the same Propositions, and on that of *Recidivations*, is, *These very Propositions are pernicious, they have been invented to entertain men in a desire to sin; they are injurious to Vertue, and to the Sacrament of Penance: They destroy the judiciary Authority which resides in Priests as Ministers of J. Christ, and render them partakers with other mens Crimes.*

Divers other of the Bishops did expressly mark in their *Censures* the precipitate *Absolutions* practis'd and authoriz'd by the *Jesuites*, as one of the greatest Disorders of the Church; and those Five Illustrious Bishops of *Languedoc* call them in their Censure *Sacrilegious Absolutions*.

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And not onely is this *Doctrine* of the *Book of Frequent Communion* authorized by these *Judgements* of the *Church* ; but 'tis well known that many great *Prelats* injoyn the practice of it, as amongst the rest M. the *Bishop d. Alet* testifies in his *Apologie* which he has recommended to all the *Confessors* of his *Diocese* : for see how he speaks of it, pag. 11. *As touching the delay or refusal of Absolution, it is true that M. de Alet recommends to all the Confessors of his Diocese the carefull practice of the Rules of the Church in the dispensation of the Sacraments, and especially that of Penance, that the use of it be not profan'd; which is, that they by no means absolve those who are in the proximate occasion of any Sin, or that perceive themselves in a dangerous condition, in which (in respect of their disposition, and upon experience of their life past) it is morally impossible for them not to offend God: such also as remain in any habitual mortal sin, and do not reform themselves, nor give any sign of their sincere amendment;*
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since it is the constant Doctrine of the Church, and whereof the practice has been carefully recommended by S. Charles, in the advice which he prepar'd for the Confessors of his Diocese.

In fine, the Sanctity of this Doctrine is so universally acknowledged, that they oblige those who but dare to oppose it to most solemn *Retractions*. I will shew you an *Example*, both new and curious, which I have taken word for word out of a *Letter* from *Tolouse*, where the thing happened.

A Religious person of the Order of S. Francis, of those whom they call *de la grand Observance*, preaching this year in *Tolouse* *Fannary* the 27, maintain'd that Confessors were not to refuse or defer the *Absolution* of Penitents, provided they assur'd them that they were very sorry for having offended God, though they had never so often confess'd the very same sins before; in the belief, said he, that they ought to have, that the moment in which they should refuse it them might be that of their *Conversion*. The whole City, not

accustom'd to this dissolute *Doctrin*e, being scandaliz'd at it, the great *Vicar* oblig'd this inconsiderate *Preacher* to make his publick *Retraction* *February* the 17. in these very terms which were prescrib'd him. *When*, about three weeks since, I affirm'd in my *Sermon* of the *Cure* of the *Leprous*, that the facility and the promptitude with which *Jesus Christ* stretch'd forth his hand upon him, was an instruction to *Confessors* of the obligation which lay on them to give prompt and speedy *Absolution* to all *Penitents*, provided they profess themselves sorry for having offended *God*, and that they would reform in the future ; I did not mean to say that *Confessors* were oblig'd alwaies to believe the *Deposition* of *Penitents*, which were to invalidate the authority which *Priests* have receiv'd in their *Ordination*, as well to retain as to remit sins : But I pretended onely (generally speaking) that when they are indeed sincerely repentant, and that the prudence of an honest *Confessor* does judge them so, he may then absolve them. WHICH I HAVE

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junctions of this Diocese, which ob-
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tudes and proximate Occasion in a seri-
ous matter, &c. WHICH I AC-
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Thus has the Dispute concerning
Penance and the delay of *Absolution*
had the same success with the rest.
The power of the *Jesuites* has pro-
cur'd them impunitie for their Ca-
lumnies and Errours. M. *Arnauld* and
those who have supported the Cause
of *Truth* have had Persecutions for
their share: But the *Truth* has in fine
both triumph'd over these *Errours*, and
all the power of the *Jesuites* besides.

The Fourth *Contestation*, which is
that of the *Morale* of the *Casuists*, is
the most considerable of all the rest for
the greatness of the events. Every one
knows what authority the *Casuists* had
acquir'd

acquir'd in the *Church* ; and that albeit the honest men did alwaies govern themselves by *Rules* which were totally contrary to their *Maximes* ; yet they were, I know not how, got into possession of *magisterially* deciding the *Morals* of the Church, and to make the *Opinions* pass for indisputable which they pleas'd to agree upon, and those for *probable* and safe in *Conscience* which they thought good to doubt of or to controvert.

It was above *fifty years* that this *reign* of theirs continu'd in the *Schools*: and though this their licence was become odious to many knowing persons; yet the small resistences which had been made against them from time to time, were too feeble to remedy so great an evil as had been fomented by all the power of the *Jesuites*. It was not till the year 1656 that any body undertook to attacque them in good earnest. He who made the first onset thought the best way to accomplish his design would be, to represent them as they are in their native *colours*, and render them *ridiculous* to all the world. And whereas they exalted

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exalted themselves like *Masters* of the *Church*, he treats them as the very abjects and last of men, and, without troubling himself with opposing *Casnist* to *Casnist*, he confounds them pel-mel, *Suarez*, *Vasquez*, *Molina*, *Lefsius*, *Filiutius*, *Escobar*, the *head* and the *tail* of the *Jesuites*, undertaking to render them all alike odious and despicable.

There was never any *design* that to the *Jesuites* appear'd more rash, who, looking upon themselves as elevated to a degree so eminent in the *Church*, looked down as from their sublime *Throne* on this *Incognito*, that durst presume to attacque the whole *Body* of their *August Society*, (which is the *name* they give themselves) and to accuse them for having corrupted all the *Christian Morality*.

Nor were they ever heard to cry out so hideously through all *France*; The Author of the *Provincials* was an *Heretick*, I, and more then an *Heretick*; He borrow'd all his reproches against them from *Hereticks*; He assaulted amongst the

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the *Jesuites Morals* the most undoubted *Maximes* of the *Christian Faith*. In fine, to answer *Fifteen* of his *Letters*, it was enough to say, according to the *R. F. Annat*, that they were *Fifteen Heretical Letters*. For this has ever been a common Reproach with this good *Father*, to brand those withall who disapprov'd the *Doctrine* of his *Companions*.

But above all, he could never sufficiently exaggerate the excess of boldness of this *Incognito*, who should dare thus to condemn so many grave *Authors*. And *Father Ferrier* does triumph in his *Book of Probability*, in setting out this his *Council of Casuists*, and in opposing them to this unknown *Theologue*.

But in spite of all these fine Arguments of the *Jesuites*, maugre the infinite numbers of their *Partizans*, and the weakness of this *Adversarie*, they were astonish'd to find themselves in so little a time the *Fable* of all *France*, and all the world declaring against them, as themselves are forc'd to acknowledge in their *Apologie* of the *Casuists*. I do not

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question (saies Father *Pirot*, Author of that Book) *but the Banishments and Martyrdoms have not been less grievous and more easie to support, then the Abandoning which this Society finds it self constrain'd to suffer amongst these Railleries : since in all their retreats the FF. Jesuites were still entertain'd with honour in the Provinces which receiv'd them, they had a respect to their Patience and their merit ; whereas on this encounter, what-ever countenance they preserv'd, they are basely treated.*

The *Book of Escobar*, having been 39 times printed for an excellent *Book*, was printed the *fourtieth* time as the most wicked and abominable *Book* that was ever publish'd, and to satisfie the curiosity onely of those who had a desire to search out the passages which the *Author* of the *Provincial Letters* had cited out of him. The *Curates* of *Paris*, of *Rouën*, and of divers other considerable *Towns* of the *Kingdome*, rose up against these detestable *Maximes*. A very great number of *Bishops* condemn'd them by authentick *Censures*, so as the *Jesuites*

Jesuites could not so much as find one single *Bishop* who would openly take upon him their defence; which, considering all the circumstances of this Affair, ought to be taken for an infallible mark of the universal Consent of the *Church* in the *Condemnation* of the *Casuists*.

The *Jesuites* at first vaunted, that the *Pope* disapprov'd what was done in *France*. But the *Pope* has himself taken away this pretext so injurious to the *Holy See* and the *Church*, by condemning likewise the *Apologie* of the *Casuists*, and in so manifestly consenting with the Judgments which the *Bishops* had express'd against the *Jesuites Morality*.

I tell you here nothing but *old* stories, having onely a design to recall them to your memory; but I will now shew you some *newer* ones, and that are more *rare*, to let you see that the *Moral* of the *Jesuites* is as well disapprov'd at *Rome* as elsewhere. A certain *Professor* of *Boulogne*, nam'd *Antony Merenda*, having conceiv'd a very just horror

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ror at the unbridled licentiousness of these *Casuits*, compos'd a considerable Work against them not many years since, in which he chiefly opposes their *Doctrine of Probability* as an Invention of the Devil, *Commentum Diaboli*. A *Dominican Inquisitor* of *Pavia*, nam'd *Mercorus*, publish'd soon after a Book against the same *Doctrine*, and divers other Loosenesses of the *Casuits*. And in fine, after these last contestations touching the *Moral*, a famous *Prelat* of *Rome*, call'd *Prosper Fagnani*, a person that the *Pope* honour'd with a particular friendship, has inserted in a great *Volume* which he has compos'd upon the *Decretals*, a large *Treatise* against the *Probability* of the *Casuits*, where he represents this *Doctrine* as the fountain of all sorts of Corruptions and Disorders, and treats it with *Merenda* as a *Diabolical Invention*, *Commentum Diaboli*. In this *Treatise* he mentions with an *Elogy* the pursuits which the *Curats* of *Paris* and of *Rouën* have made against the *Casuits*: He inserts the *Extracts* which they propos'd to the *Assembly*

sembly of several dangerous *Propositions* of these *Authors*, and the *Censures* which have been given them in the *Low-Countries*: and had he been but acquainted with what has been since done in *France*, there is no doubt but he would likewise have mention'd the *Censures* of the *French Bishops*, as he does those of certain *Bishops* of *Flanders*.

This was all done by *consent* of the *Pope*, and the Book itself is dedicated to him; so as one may well judge it was not very welcome to the *Jesuites*. Yet durst they never *attaque* him openly. But they made use of two *Artifices* to have ruin'd this *Work*.

The First was, To bring *Merenda's* Book to the *Inquisition*, and endeavour to have it censur'd upon some pretext, which in that Country they never fail of, when they desire to *blast* a Book. And accordingly they soon succeeded, and we have seen the Book of *Merenda* in the list of such as the *Inquisition* has condemn'd.

The Second was, To instigate *Caramuel* ;

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manuel, now a *Bishop* in *Italy*, to write against *Fagnani*. He undertook it, and after his manner acquitted himself, that is to say, with his ordinary *Impudence*. For he maintains in his *Book* the *Doctrine* of *Probability* as an *Article* of *Faith* oppos'd to the *Heresie* of the *Fansenists*: He will have all the *Curates* of *Paris* and of *Rouën*, together with all those *Bishops* who censur'd the *Casuists*, to be arrant *Fansenists*, and of whose authority there is no regard to be had: This put him well with the *Jesuites*; who were marvellously satisfied with these goodly beginnings; but they were not so with the *consequence*: For the *Pope* being clearly advertis'd by *Fagnani* of these *Intrigues*, caus'd *Merenda's* *Book* to be fetch'd out of the *Inquisition*, and condemn'd that of *Caramuel*, which continues so censur'd without remedy.

And thus, *Sir*, finish'd the *Warr* against our *Casuists*, by which it fully appears that they are stuff'd with an infinity of pernicious and impious *Maximes*; that above all the

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Doctrine of Probability (which is the *Source*) is an Invention of the *Devil*; and that therefore *F. Ferrier*, who has defended it, and as many *Jesuites* as have maintain'd it, are *Co-operators* and *Predicators* of that Serpent, *Prædicatores Serpentis*, as *S. Augustine* saies; and that, on the contrary, those who have oppos'd the *Casuists*, have done the *Church* one of the most considerable services that *Divines* are capable of rendering her. Their *Doctrine* continues still victorious, as that of the *Jesuites* quite wither'd and come to nothing in the contest: But so is it not as to their *Persons*. The greatness of the *Service* which these *Divines* have render'd to the *Church* has diminish'd nothing of the *Persecutions* which they have for so long time suffer'd; nay, on the contrary, it does but *augment* them, in provoking the *Jesuites* to pursue them with the greater violence. Nor have the so many *Censures* of the *Moral* of the *Jesuites* abated ought of their temporal *power*: 'Tis known they still persevere in the very same *Maximes* that have been

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been condemn'd, nor do they themselves conceal them, yet in the meantime they are permitted the *administration* of the *Sacraments*. Men would never suffer that the *Physicians* of our *Bodies*, who had been known for *Empoisoners*, should continue to exercise their *faculty*; while yet they permit these *Physicians* of *Souls*, convinc'd to have govern'd them with their envenom'd *Maximes*, to prescribe this pretended *spiritual* Medicine, without giving any mark or caution to the *Church* that they have sincerely *renounc'd* them.

But it is an Effect of the depth of *God's* Judgements, who imparts his *Graces* on his *Church* according to measure, and boundaries them within the sight of mens *Sins*. A great one it is which he has bestowed on her, in causing the *Moral* of the *Jesuites* to be condemn'd by so many *Bishops*, and by thereby giving all men an opportunity, who sincerely pursue their own *Salvation*, to renounce their *Conduct*. But he has not altogether accomplish'd this favour; but suffers the *Jesuites* to

enjoy the same *Authority*, and to preserve themselves in the same *Credit* which they formerly had, to the end they may serve him as *ministers* of his *Wrath*, that those who deserve to be *mised* may be *mised*, and by their *Persecutions* to prove those who are worthy to be prov'd. This is their *employment* and office in the *Church*, not unlike to that of the *King* to whom God directs these words in the *Scripture*, *Va Assur, virga furoris mei.*

But I beseech you, *Sir*, do not imagine that it is the difference of *Opinions* upon the quarrel of *Fansenism* which imports me to embrace these opinions. The most *Religious* persons of the *Church*, and who have never been so much as suspected of any kindness for that which they call *Fansenism*, have, I assure you, no other *Idea* of the *Jesuites*. And amongst others the late M. the *Bishop* of *Cahors*, being upon his *Death-bed*, expressly ordered M. the *Abbot Ferrier*, great *Vicar* to my Lord *Bishop d'Alby*, to say from him to M. de *Alet*, M. de *Pamiers*, and M. de *Comenge*,

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menge, That he had done all he could to reduce the *Jesuites* from their *Errors*, but that he knew them for people *incorrigible* and without *remedy*; that he held them for the greatest *Enemies* of the *Church*; and did earnestly desire that these *Gentlemen* would never have any thing to doe with them. This *person* perform'd his *Commission*, and said the same things to some persons of great Quality, from whom we have receiv'd that which we here mention.

I suppose, *Sir*, that you expect what I should say of the Contestation concerning *Jansenism*, which is the most tedious and refractory of all the rest; and that you haply think I could not say as much of that, that the *Cause* of these *Divines* has had its *Triumphs* also; seeing the *Jesuites* produce whole *Volumes* of *Decrees*, *Briefs*, *Constitutions*, *Arrests*, and *Declarations* which they have obtain'd against them; and that the *Letters* of these *Gentlemen* make a great part of those which have furnish'd the *Inquisition* of *Rome* any time these *ten years*. But all this shall not hinder

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me yet from assuring you before-hand , that the *success* of this *Warr* will not be at all inferiour to that of the *others* ; and that you will there likewise see these *Divines* oppress'd, the *Jesuites* unpunish'd, and the *Truth* triumphing over their *Errours*. You are onely to follow me, as I do that of the various *faces* of this *Dispute*.

It began first in *Flanders* at the *University* of *Louvain*, it being there that the *Jesuites* publish'd those famous *Theses* against *Fansenius*, where they accus'd him of an infinity of *Errours*. But the *Doctors* of *Louvain* repell'd them with so much *vigour*, that whiles they insisted on their *Books*, the *Jesuites* had no cause to boast of their advantage.

A little after the *Dispute* came into *France*, upon occasion of the *Sermons* of *M. Habert* a *Parisian Divine*, who in the *Pulpit* did publickly accuse this *Prelat's* Book of no less then *Fourty Heresies*. But the first *Apologie* for *Fansenius* having taught him a little to moderate his *Zeal*, he reduc'd these
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Heresies to the number of *Twelve*, of which he continu'd to accuse him in a *Treatise* which he writ against this *Apologie*.

The second *Apology* for *Fansenius*, which appear'd a little after, made him yet to cut off *Seven* more: For *Monsieur Cornet* (how-ever enemy against this *Bishop's Book*) durst propose but *Five Propositions* to the *Faculty*, and that without naming them, though with a design of one day causing his Book to be *re-censur'd*.

This *abatement* is very considerable, since we have already *Thirty five Heresies* retrench'd of the number, and that the *Disciples* of *S. Augustine* had but to justify themselves of *Five* which remain'd, and those are the *Five famous Propositions*. And this was easie for them to doe: For they protested that they maintain'd upon the *Five Propositions* but what was the *Catholick Doctrine* of *Efficacious Grace per se*, which might there be included; and that (seeing they were *captious*) it was reasonable they should except the sense of

of *Efficacious Grace* before they condemn'd them. It was on this design they went to *Rome*, not absolutely to defend these *Propositions*, but to supplicate the *Pope* that he would *distinguish* concerning their divers *sense*; and to except that of *Efficacious Grace per se*. This was the scope of the *Memorial* which they presented to the *Pope* upon this *Subject*, in which they pray'd his *Holiness* to cause them to *distinguish*, and *examine the various sense of the equivocal and maliciously-forg'd Propositions* which had been presented to him; *ut distingui, & sigillatim examinari faciat varios sensus Propositionum equivocarum, & ad fraudem fictarum.*

The *Dominicans* of *Rome* were touch'd with the same apprehensions, lest they should envelop the *Doctrine* of *Efficacious Grace per se* within the *Censure* of the *Five Propositions*; and upon that sought for *Audience* seventeen times, without being able to obtain it, & presented several *Writings* to the *Pope*, as they are since printed in the *Journal* of

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of M. de S. Amour, wherein these *Fathers* maintain the *sense* of *Efficacious Grace* in these *Propositions* as the *Augustine Doctors* doe, with this onely difference, that the *Doctors* spake nothing of *Fansenius* in the Writings which they produc'd at *Rome*, whereas the *Dominicans*, who had not receiv'd the same order, expressly *defended* it, in maintaining that it was conformable to their *Doctrine* upon the *Five Propositions*.

Had *Pope Innocent* granted what these *Doctors* desired, by excepting formally the *sense* of *Efficacious Grace per se*, it could not have been denied but they had had all the advantage, since that was all they demanded. But *God* was not pleas'd to permit that they should obtain a thing which would have put an end to a world of *Troubles*. The *Censure* of the *Propositions* was publish'd without distinction. But that the *Truth* should not suffer, *God* supplied this omission, as well by divers particular *Declarations* of the same *Pope Innocent*, who upon all occasions testified, that he would by no means either touch the
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sense of *Efficacious Grace per se*, or the *Doctrine* of *S. Augustine* ; as by the general *Consent* of the *Church*, where the *Constitution* was receiv'd but in this *sense*, and with *exception* of *Efficacious Grace per se*, as being no way violated by this *Constitution*.

After this the *Doctors* made no difficulty to submit to the *Constitution* of *Innocent* ; because they obtain'd by this *Consent* of the *Church* the same thing which they had desir'd should have been inserted in the *Bull* it self, which is, the *exception* of *Efficacious Grace*. And this *sense* being excluded by the consent of the *Jesuites* themselves, and by that unanimous accord which regulates the language of the *Church*, it was very evident they had no more any thing which was good in them, and that one might absolutely condemn them, as most sincerely they did, and as they have done ever since.

By this means those pretended *Errors* whereof they accus'd the *Divines* were wholly destroy'd, from *Fourty* they were come to *Twelve*, from
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Twelve to *Five*, and from *Five* to *nothing*. The *Jesuites* had but one *imaginarie* advantage, and these *Divines* had this *real* advantage, that the *Doctrine* of *Efficacious Grace per se* was more and more acknowledg'd for *orthodox* by the whole *Church*.

There remain'd now but one *Difficulty* upon the *matter* of *Fact*, viz. whether these *Propositions* were, or were not in *Fansenius*; but as that was not of *consequence*, no body could ever have thought that such a *Trifle* should have disturb'd the *Peace* of the *Church*. Yet it did so notwithstanding, by means of that *blind* passion which possess'd the *Jesuites* to find out *Heresie* in their *Adversaries*. For seeing all other means fail them, they consulted how to erect an *Heresie* of a *new* kinde, which had no other foundation but this *question* of *Fact*. And upon this design it was that they promoted these extravagant *Propositions*, That the *matter* of *Fact* was inseparable from the *Right* in the affair of *Fansenius*; and, That whoever should deny that these condemn'd *Propositions* were

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were in this *Prelate's* Book , and should refuse to condemn them as *so* in his *Sense*, were *Hereticks*.

They inclos'd this new Heresie in this *mysterious* word, of the *Sense* of *Fansenius*, which is, according to them, I know not what of *Unexplicable*, and 'tis impossible to express it but by these words. This is as it were the *Quintessence* of the *Heresie*, the *Secret* whereof is onely in the *Jesuites* breasts. 'Tis a certain *conceal'd* Poison which onely these *Fathers* know, though, for its being *Catholick*, it be necessary, according to them, for all the World to *reject* it without *knowing* it. For though they sometimes explicate this *Sense* of *Fansenius* as they think good; yet is not this *Sense* of *Fansenius* thus explain'd by them that which makes the *Heresie* of *Fansenius*, but a certain other *Sense* of *Fansenius* which they do not explain at all. And to demonstrate this to you, it is afterwards that you have rejected all the *Dogms* in which they comprehend this *Sense* of *Fansenius*, that they yet require you to

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to condemn the *Sense* of *Fansenius*, as something *distinct* and *separated* from all those particular *Dogms*. For instance, F. *Annat* in his new Book encloses the *Sense* of *Fansenius* within these two Principles; *That this Prelate condemns all Sufficient Grace; and requires us to believe that one cannot resist Efficacious Grace*. Who would not say to this *Reverend Father*, Well, *Father*, seeing *this* is, according to you, the *Sense* of *Fansenius*, I reject these two Principles; I receive *Sufficient Grace* after the same manner as does the *School* of *S. Thomas*; I acknowledge one may resist *Efficacious Grace*, though in effect one does never resist it, and that this power to resist does in the mean time subsist with this *Grace*? See there your *Sense* of *Fansenius* condemned. But you must yet condemn the *Sense* of *Fansenius*, otherwise *there will be Yea and Nay between you and the Church*, and you will for all that remain an *Heretick*.

Therefore F. *Ferrier*, who after his manner explains the *Sense* of *Fansenius*

us three or four times in his *Relation*, when he would describe in his *Idea* in what the *Sense* of *Fansenius* does properly consist, is very cautious not to make it consist in any of those determinated *Dogms* which he had attributed to *Fansenius*; but pretends that it is *solely* comprehended in this general *Proposition*, The *Sense* of *Fansenius* is *Catholick*. So as, according to the new *Philosophy* of these *Fathers*, besides all particular *Dogms*, be they what they will, yet the *Sense* of *Fansenius* must in general be *condemn'd*, and it is this general and unexplicable *Sense* of *Fansenius* in which (according to the *Fesuites*) consists the *Heresie* of *Fansenius*.

It must be confess'd that since men did ever *reason* together, there was never the like *Extravagancy*. But the *consequence* is yet infinitely more strange. For albeit the *greatest* part of the world laugh'd at it in *particular*, yet they so carried it in *publick*, as if they were of it; and the *Fesuites* have the credit to establish this unheard-of *Absurdity*, to introduce the practice of a *Subscription* which

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which was never yet *heard of* in the *Church*, unless it were amongst the *Hereticks*, who are *blam'd* for it by those who have defended the *Church* against them. For 'tis requisite we should know, that since the *Church* was a *Church*, one has never *oblig'd* either *Religious* men, or *School-masters*, or *Clerks*, or so much as simple *Priests* to *sign*. They were the *German Lutherans* of the Confession of *Ausburg* who for *one* time onely caus'd their *Confession* of *Faith* to be sign'd by the *Principals* of the *Colleges*, and the *Masters* of *Schools*: And they are *reprov'd* for it by *Cardinal Bellarmine*, as of an insupportable *Vanity* and a *Novelty* unheard-of in the *Church* of *God* ever since the *Apostles*.

Now, that so *strange* a thing as this *practice*, to which there was never any *recourse* in the most damnable *Heresies*, should be introduc'd in *France*, that is to say, in a *Church* the *free'st* of the *world*, and the greatest *enemy* to these *Servitudes*, and upon occasion of such *Trifles*; this is what is most *stupendious* indeed,

indeed, but in that manner which we admire the extraordinary effects of the *Fantasticalness* of men. It is certain yet that the *Jesuites* could not have better publish'd to the world the *excess* of that *credit* which they have in the *Church*, then by this means. 'Tis nothing to establish *reasonable* things; no man can tell whether it be *Reason* or *Force* which has made them to be receiv'd: but to make their *power* appear indeed, one should chuse such things as *these*, which are most excessively *irrational*.

I can say no more to exalt the *power* of the *Jesuites*; and we must acknowledge that having succeeded in *this* Design, they are able to doe *what-ever* is not *impossible*. But in this, as *ill luck* would have it, the *Heresie* of the *Sense* of *Fansenius*, which they would *universally* establish, is one of those *impossible* things; since to persuade the *world* of it, they must of course change the *common Sense* of *men*: so as, in *spight* of them, the *Cause* of their *adversaries* must of *necessity* vanquish in this *last* point; which is as it were
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the *ultimate Redoubt* of the *Jesuites*.

I do not onely say that it must needs be so for the *future*, and that all the pretensions of the *Jesuites* upon the question *de facto* of *Fansenius* should pass for *ridiculous*; but I say, 'tis already so, because they do pass for *such* already amongst all persons who have any *cognisance* of those matters, and that there are very *few* of them but are *disabus'd*. This I have *demonstrated* by other proofs in my precedent *Letters*; and therefore I satisfy my self for this time with a *concluding* one.

There are divers *Bishops* in *France* who have boldly declar'd in the *face* of the *Church*, that matter of *Fact* and matter of *Right* are *different* things in the affair of *Fansenius*; that all *Heresie* consists in a precise *Dogm*; and that one cannot with the least *shadow* of *Justice* treat those as *Hereticks* whom they do not reproch with any *particular* *Heresie*, because they do simply *question* whether any such *Propositions* are in a *Book* or no. M. de Alet, M. de Vence, M. de Beauvais, and M. d' Angers

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clearly promote all these *Propositions* as *certain* and *indubitable* ; and you may find them all comprehended in M. de Comenge's Letter to the *King*, which is alone sufficient to ruine all the *Impostures* of Father *Ferrier*, and all the *Errours* of the *Jesuites*. In the mean time these *Fathers* with all their *credit* cannot find *Five* other *Bishops* in *France* that dare *formally* to promote the *Propositions*, contrary to those which are maintain'd by these *Prelates*. They may find some that may speak of the *conceal'd* venome of the *Heresie* of *Fansenism*, because they are *words* which signifie *nothing*, and which they willingly *yield* to the *strongest* party. But they could never yet find any that durst affirm that *matter* of *Fact* and *matter* of *Right* were things *inseparable*, and that there was ever any *Heresie* without some *particular* *Dogm* ; because there is a certain stop to *common Sense* which hinders those who have never so little *wit* from such a *degree* of *Extravagance*.

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Jesuites Cause has all the advantage at *Rome*, because the *Briefs* are all in their favour. But let me tell you, *Sir*, 'Tis true, the *Calumnies* of the *Jesuites* have render'd the *Divines* odious there, because they are opposite to the unjust pretences of the *Roman Court* against the *Sovereignty* of *Kings*, and the *Jurisdiction* of *Bishops*; and therefore perhaps they are not displeas'd at *Rome* at the *Oppression* which they suffer. But since they have common *Sense* at *Rome* as well as at other places, all that these *Divines* maintain here is receiv'd there, and as well believ'd as in other places; & indeed more generally then in *France* it self; because *Passion* has not so much disturb'd their *Reason* and their *Judgement*. I do not love to report things without *proof*; and therefore I shall alledge one which is very *decisive* upon this particular, *viz.* That even the *Inquisition* of *Rome* has newly & authentically approv'd all that those whom they call *Fansenists* have taught in *France* upon the *Question de facto & de jure*, which is so *ridiculously* oppos'd by the *Jesuites*.

The Imaginary Heresie ;

I conceive you will not require of me to shew you that the *Inquisition* has given this *Judgment* in favour of them under the expresse names of *Janfenius* and *Janfenists*. You know well enough what *Reasons* they have to hinder them from rendring them this *exact Justice*. But you ought to be satisfied that I shew you *wherein* they have render'd it in a *Cause* so like it, that it differs only in the *name*. And now judge whether I do not make it good.

What do these *Divines* pretend? *There is* (say they) *a very wide difference between defending of condemn'd Opinions and such as are repugnant to the Catholick Faith, which they attribute to Janfenius Bishop of Ypres, and maintaining that Janfenius Bishop of Ypres has not taught those condemn'd Opinions. The First would be prejudicial to the Church, and to their selves; but the Second is not in any kinde so. For, as all Divines acknowldg, there is a great deal of difference between saying that the General Councils & the Church can erre in jure, in condemning an Opinion which*
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does not deserve to be condemn'd; and affirming that it can erre de facto, in judging that such or such a Proposition has been taught by a certain particular person. The Errour of General Councils or the Church in matter of Fact can cause no prejudice to the Church; but the Errour of a Council in matter of Right would be extremely prejudicial to the Church. Therefore do we not pretend to defend the Errours of the Five Propositions attributed to Jansenius; but that which we pretend is, that there is no harm in believing that Jansenius is innocent, and at least to acquit him from this ignominious Aspersions.

You see what these persons say, 'tis a summary of all their pretensions. Now hear my History, and observe if you can where the difference consists which distinguishes it from the affair of Jansenius. In the Council of Lateran, the fullest of all the Councils since, there were no less then 1280 Prelates at it, they examin'd the Works of Abbot Joachim, so famous for his Prophecies, and

The Imaginary Heresie ;

among the *rest* a small *Treatise* which he compos'd on the Holy *Trinity* against the *Master* of the *Sentences*. The *Council* finding in this *Writing* a corrupt *Proposition*, condemn'd him for an *Heretick*, and the *Condemnation* is inserted in the *Canon Law*. There was at the same time another *Abbot*, call'd *Gregory de Laude*, *Doctör* in *Divinity*, who having undertaken to write his *Life* and interpret his *Prophecies*, thought himself oblig'd to justify the *Heresie* which was imputed to him by the *Council* of *Lateran*. This was an otherwise bold undertaking then that of justifying *Fanferius* of the *Errours* which were charg'd upon him. He did it yet without fear in the 67 *Chap.* pag. 281. of his *Book* printed at *Naples* in folio, 1660. where he thus discourses. *That none may be scandaliz'd at what we are about to affirm, they are to know, that there is a vast difference between defending an Opinion condemn'd, and repugnant to the Catholick Faith, which is attributed to Joachim Abbot de Flore, and the maintaining that Joa-*
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chim Abbot of Flore has not taught those condemn'd Opinions. The First would be prejudicial to the Church and to my self; but the Second not at all. For, as that most Learned person Dominicus Gravina (according to his custome) saies, There is a great difference between saying that General Councils can erre in matter of Right, by condemning an Opinion which merits not that Censure; and affirming they may erre in matter of Fact, by judging such or such a Proposition was taught by an Author. The Errours of Councils in matters of Fact can doe no prejudice to the Church; but the Error of a Council in matter of Right may be highly injurious to the Church. And therefore we do not in the least pretend to defend the Error attributed to Joachim by the Council of Lateran; but that which we pretend is, to defend the innocence of Abbot Joachim, and to discharge him from this stain and ignominy. Benetamen intendimus Joachimi innocentiam defendere, & eum à tali labe & ignominia vindicare.

The Imaginary Heresie ;

Well, you will reply to me, this is the *Opinion* of this *Author*. He speaks the *Jansenists* very language, and the wonder is not great there should be a *Jansenist* at *Naples*. But how shall I know that this is the *Sense* of the *Inquisition* at *Rome*? This is that you are to make good. This *Book* has past the *Inquisition*, where they have examin'd it with extraordinary care. For the *Prophecies* which he authorizes are extremely curious. But haply this *passage* escap'd them? No, They particularly examin'd this 281 *page*, finding all the rest very *sound*, and have chang'd onely *one* place, which I shall sincerely turn you to, as it stands in the *page* of the *Corrigenda* of the *Book*, printed by order of the *Inquisition* the 6th of *March* this very *year* 1664. You see I bring you no old stories for news.

In stead of these *words* in this 281 *leaf*, *line* 11, where 'tis said, *Bene tamen intendimus Joachimi innocentiam defendere*, that is, *We pretend to clear the innocency of Joachim*; the *Inquisition* ordains you should put, *Conabi-*

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mur tamen, si fieri potest, Joachimum defendere, that is, *We will endeavour, if it be possible, to defend Joachim.*

O, how *easie* would it be to make *Peace* in the *Church of France*, were the *Jesuites* but as *reasonable* as the *Inquisition of Rome* is upon *this* point! I cannot devise why they should be so troubled to find *Expedients* to *terminate* this *difference*. See *here* one to your hand, and the *easiest* in the world. There is no more to doe then to bid the pretended *Fansenists* for the *future* to say, that they will no more defend the *Innocency of Fansenius*; *Bene tamen intendimus Jansenii innocentiam defendere*, but *content* themselves in saying, *We will endeavour*, if we can, to defend *Fansenius*, *Conabimur, si fieri potest, Jansenium defendere*. I dare pawn my word, *Sir*, that there would not be a man of them who would *refuse* this *Condition*, and that would not be yet *satisfied* with less; so *reasonable* they are and *moderate*. And with what *justice* can it be *refus'd* them? Is it that *Joachim's Book* is more *considerable*

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able then that of *Fansenius*, which was without controversie one of the most knowing *Prelates* of his Age? or that we owe more *respect* to a Constitution of *P. Alexander*, then to the Decision of the most Universal of all the Councils?

Conclude we therefore, *Sir*, that the *Jesuites* have succeeded in the *Dispute* concerning *Grace*, as they have done in that of *all* the rest, to torment men, which is no such great wonder: 'Tis but the *natural* effect of violence. The *Law of the World* is, *That the weak succumb to the strongest*; and therefore we are not to admire, that a small number of *Divines*, who have *nothing* on their side save *Truth* and *Innocence*, should be overthrown by the *Jesuites*, that is to say, by an *Army* of *thirty thousand* men, who have for so long a time been so cruelly resolv'd upon their Ruine. But what is most *admirable* is, to see in the mean time the greatest part of the world persuaded of the *justice* of the *Jesuites*, and that yet the *Doctrine* of those *Divines* should have more *approbators* then ever it had, in which properly

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perly consists the *Victory* of *Truth*. This miserable Question *de Facto*, this *sense of Fansenius*, of which the *Jesuites* make such a *noise* at present, is but a wretched corner of ground to which they are retir'd after their having been *beaten* out of all their other holds, which have hitherto been the subject of the *Dispute*; nor are they yet able to make that good. They must either render, or *precipitate* themselves: that is, they must either *acknowledge* that the *matter* of *Fact* (which is the present *Controversie*) being no *matter* of *Heresie*, there can be no *Heresie* in all this; or, that obstinately *defending* this *Error*, they fall into *Heresie* themselves.

I know very well yet, that this *distinction* between the *Advantage* of *Persons* and that of a *Cause* is too *nice* and subtile for many persons, that being *gross* and *carnal*, judge onely of things by the *external*, and by the *noise*; and that one cannot easily make them comprehend that the *Cause* of those who seem to be *oppressed* is in *effect* *victorious*, and that of their *Oppressors* overcome.

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The *Miracles* and incomparable *Sanctity* of the *Primitive Christians* could not for 300 years abate this *impression* of their *Senses* in the *Spirits* of a world of *Pagans*, nor persuade them that the persons whom they *kill'd* had any *Reason* on their *side*. There is nothing more ordinary then this *Argumentation* ; He is *persecuted* ; It is therefore he is in the *wrong* ; because he has not the *imagination* which commonly joins the *Idea* of *Pain* with that of the *Crime*. But *God* would make us see the *error* of this in the *Christian Religion*, on which *subject* this has been most experienc'd, in causing, on the contrary, that this *Oppression* of the *Christians* during 300 years, which encourag'd those *Pagans* to *despise* them, should prove one of the brightest and most divine *marks* to distinguish it from the false *Religions*. For whereas the *Kingdoms* of the *World* were established and subsisted by *Temporal* advantages of those onely who founded or maintain'd them ; *God* would on the *contrary* have his *Empire*, which is that of the *Truth*, should be
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founded and augmented by the *Sufferings* and *Death* of those *persons* whom he employ'd to *establis*h it; to shew that he was *stronger* then the *World*, in *surmounting* the *World* by that very *Victory* which the *World* conceiv'd they had over his *Servants*.

The *Cause* of *Truth* has almost gain'd the same *advantage* in these our *Times*, both from the excessive *power* of the *Jesuites* which *attacq*n'd them, and the extreme *weakness* of the *Divines* who *defended* it: all which contributed to its *Establis*hment, and to the making it appear with the greater *Splendor*; since there is no man but must conclude, that the *Jesuites* Doctrine must needs be very *naught*, and their *Morality* extremely *corrupted*, since all their *power* has not been able to *hinder* it from being *blast*-ed by so many *Censures*: And that, on the contrary, the *Doctrine* of the *Divines* must needs be very *orthodox*; since they have made the *Church* approve it, against so *mighty* an *Opposition*. The more puissant the *Jesuites* be, the more the *Censures* which have past
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concerning their *Doctrine* should appear *legitimate*, *just* and *authentick*; since, in regard of the *Credit* they have in the *Church*, it should not be hard for them to procure *reparation* of the *Church* for the *wrong* which has been done them by her unjust *Censures*. And the more the *Divines* are oppress'd and abandon'd, the more ought *that* which has been done against them to be *suspected*, and what has been done to their *advantage* esteem'd *just* and *legitimate*.

Thus, by a most admirable *effect* of the *Divine Providence*, the *power* of the *Jesuites* is the *confusion* of *Jesuites*; since 'tis an evident *Conviction* of the *Falseness* of a *Doctrine* which the *Church* has condemn'd in their *Authors*. And the *oppression* of these *Divines*, defenders of the *Hierarchie*, of *Penance*, of *Morality* and of *Grace*, is in the meantime the *reproch* of the *Jesuites*, who have so *inhumanely* persecuted them; and the *glory* and *establishment* of the *Truth*, which they have maintain'd with so much *success* against this *insolent Society*.

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I Know not what esteem the World may have of my *Prophecies*, but in my opinion they ought to have a great deal. The event does admirably well answer, and I am onely mistaken in this *one* particular, that I did not promise so speedy a success. Have I not already told you in my precedent *Letters*, that this whole *Fansenian Heresie* built upon F A C T would pass for very ridiculous in a little time; and that men would have much adoe to believe that any body should have the impudence to broach such an extravagancy? Well then; I now inform you that my *Prediction* is come to pass, nor have they made us long to tarry for it. Men are now so fully perswaded that it is no point of *Faith* that the *Five Propositions* are of *Fansenius*, as they declare it a piece of *Ignorance* or *Malice* to derive any such consequence from the *Constitutions* and the *Formularie*,

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But who is this (say you) that has made this *Declaration* ? is it any person of credit ? Have I been accustomed to cite you any other ? and do not you yet remember the *Roman Inquisition* and the *Abbot Joachim* ? But the person whom I shall here produce is more considerable, being a *Prelate* upon whom are fix'd the eyes of all *France*, that they may see what steps he will make in this affair, and who will doubtless by his weight and authority draw after him the greatest part of the *French Clergy* for the future, as *Monsieur de Marca* did before him. In fine, it is my Lord the *Archbishop of Paris*, who in the first overture of his sense to his *Church*, thought it his duty to make this *Declaration* authentick, as you will find it in his *Ordinance* to this effect.

Of which Constitutions, as well as of the *Formularie*, it is certain one can have no reason, without being malicious or ignorant, to affirm that they demand a submission of divine Faith as to what concerns the Fact, requiring onely upon this account an humane and Ecclesiastical Faith,

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Faith, which obliges us with sincerity to submit one's Judgment to that of our legitimate Superiours.

It is highly requisite, *Sir*, to inform the World of the necessity and consequences of this *Declaration* of my *L. Archbishop*, and I cannot tell whether you rightly apprehend it your self. For consider, I beseech you, that 'tis now seven or eight years our *Divines* have loudly complain'd that, under pretence of opposing an *Imaginary Heresie*, they establish'd in the *Church* a *Real Heresie*, viz. That one may be an *Heretick* for but doubting of a *Fact* unreveal'd, and that the *Fact* of *Fansenius* is inseparably united to *Faith*, and therefore ought to be believed with a *Faith divine*.

They accus'd the *Jesuites* of solemnly teaching these Errours, and of defending them by the *Formularie*; and did after a sort involve into this reproch the *Assemblies* which had authoriz'd it; not as pretending that the *Bishops* were interiourly persuaded of these ridiculous Opinions (on the contrary they

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have justified them by their Writings, but in maintaining onely that though they were far from it in their hearts, they favour'd the establishment of it by their silence, and by the deliberation which they took to treat those as *Hereticks* who should refuse to subscribe the matter of *Fact*, as well as those who should deny to sign the matter of *Right*; whence it necessarily follow'd, that they propos'd them *both* as matter of *Faith*.

My L. the *Archbishop* of *Paris* was therefore justly concern'd in so horrid a Scandal. And to remedy it he has distinguish'd the *Fact* and the *Right*, in declaring, *That it is in no sort requir'd we should apply a divine belief to the matter of Fact contained in the Formulare*: which is in a word to say, that they are not *de Fide*, and that we may deny it without being *Hereticks*.

Now though in that which follows he added several things which are obnoxious to great difficulties; it must needs yet be acknowledg'd that he has this advantage, to have been the onely person amongst all the Bishops who hath
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approv'd of the *Formularie*, sensible of the interests of his *Character*. For 'tis a strange thing that we have not as yet been able to procure one publick and authentick averrement of a Truth so indubitable, from the mouths of any of those *Bishops* who have engaged themselves in this *Affair*.

Were men but reasonable, there needed this *Declaration* onely of my *L. Archbishop* to put an end to all those troubles which have disturb'd the *Churches* now for these full ten years: For since it is manifest that 'tis no point of *Faith*, that those Errours which are condemn'd should be in *Fansenius's* Book; a man is not an *Heretick* for disowning this *Fact*, and less yet for doubting of it. And as this matter of *Fact* has alwaies been the sole cause of the *Dispute*, it plainly follows there was never any *Sect* or *Heresie* of *Fansenius*; and that the noise which has been made about it has been very impertinent. See here a speedy accomplishment of my *Prophecie*, confirm'd and authoriz'd by the *Ordinance* of my *L. Archbishop* of *Paris*.

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It appears then, *Sir*, that those whom they have so unjustly accus'd of Heresie upon the *matter of Fact*, (which cannot be the subject of an *Heresie*) may with reason hope for a more favourable treatment in time to come, and demand reparation of so many ill-grounded Calumnies as have been charg'd upon them under this false pretext: They would doubtless have reason to pretend that the *Jesuites* should be oblig'd to retract the *Errors* and the *Heresies* which they have publish'd on this occasion. But I advertise them before-hand, that these their Expectations will be but vain, and their demands to no purpose. They will still permit the *Jesuites* to domineer in the *Churches*, as if they were the most orthodox and irreproachable men in the World; and for *those*, they will continue urging them with as much heat and animosity as ever. In stead of the *divine Faith* which with reason men abandon, they will substitute a certain *humane* and *Ecclesiastical Faith*, which they will make their property, and to serve them for the same purposes.

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All pretexts are alike to the *Jesuites*, because their Effects are regulated by that passion which inspirits them, and not by that under which they cloak themselves. There is an infinite difference between a *divine Faith* necessary to the believing of the *Trinity*, and that humane and unprofitable Faith *de facto* of *Fansenius*. But it is none of the *Jesuites* fault, that the same rigours are not exercis'd upon those who shall but question the *Fact* of *Fansenius*, as one would express against those who should doubt of the holy *Trinity* it self; and that those who express any diffidence of the word of a mortal man subject to mistake, suffer not the same pains with those who should refuse to submit themselves to the very *Oracles* of the Sovereign *Verity*.

Let not then these persons imagine themselves out of danger for all this *Ordinance*, but let them attend with patience the effect of my other *Prediction*; which is this, That the *Truth* which they maintain shall be acknowledged at that very time that they themselves re-

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main oppress'd under the power of the *Jesuites* ; and that the *Jesuites* shall on the contrary be in honour and credit, when their *Doctrine* shall be quite wither'd and abandon'd by the Church.

This is the various distribution which it pleases *God* to make to them both in this life. The World will doubtless pronounce *that* of the *Jesuites* extraordinarily happy, and *that* of these *Divines* very unfortunate. But if they are such, yet as it becomes good *Christians* to be far from complaining of their condition and the share which is assign'd them ; they ought to esteem it for their greatest glory and felicity, seeing 'tis the desire of all that are truly *Saints* , that *God* should be glorified, that *Truth* should be triumphant, and that men should be obscur'd and come to nothing: *Illum oportet crescere, me autem minui.* Then will they in peace adore the Divine dispensations over them, and look on that of the *Jesuites* without envy ; of which we have a fair example in the very *Ordinance* of my *L. Archbishop* , since the *Jesuites* *Doctrine* is in effect

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condemn'd there, and by consequence *that* of the *Divines* approved: But so I cannot say it is concerning their Persons.

They there demand of the pretended *Jansenists* the confession of a *Fact* which they acknowledge to be but of *humane Faith*; but *these* do not require of the *Jesuites* the confession of Articles with a *divine Faith* which they have presum'd to corrupt by their *Errors*. The very words of this *Ordinance* are so curiously measur'd, for fear of violating these nice *Fathers*, that one knows not upon whom those reproches of *Ignorance* and *Malice* will fall, which my *L. Archbishop* does so justly impute to those who pretend that there is required a submission of *divine Faith* to what concerns *matter* of *Fact*: and one cannot well discern by the terms of the *Ordinance*, whether they condemn by it an effective *Error*, which has been maintained by some persons, or whether they onely repulse an unjust complaint, which others have brought without any foundation for it.

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That none therefore may mistake it, it will be expedient here to demonstrate who those *malicious* and *ignorant* persons are that are mention'd in this *Ordinance* : For though it be not necessary for the condemnation of an *Error*, to know who they were which advanc'd it ; it were just yet not partially to acquit those who are truly culpable, lest thereby we should attribute it to those who are altogether innocent.

The World is therefore to be told, that these *malicious* and *ignorant* men condemned by this *Ordinance* are those *Reverend Fathers* the *Jesuites*, who have formally maintain'd these *Errours*. They are the *Jesuites* of the *College* of *Clermont*, who out of a most prodigious *malice* or *ignorance* have taken occasion from the *Constitutions* and the *Formularie* to declare in one of their publick *Theses*, *That the Pope having the very same Infallibility which Jesus Christ has, as well in matters de jure, as de facto, men may with a divine Faith believe, that the Five Propositions are taken out of Jansenius's Book, and in his Sense condemned.* They

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They are the same *Jesuites*, who having (as they say) implor'd the succor of Father *Annat*, publish'd a little after a Writing intitled, *An Explication of the Theses*, in which they maintain'd their *Herésie* after a much more open sort than in their *Theses*, as undertaking to prove it by the deliberation of the *Clergy*, whose words they thus cited; *The Assembly declares that she has put nothing in her Formulary for the decision of Faith, but what is contain'd in that of Pope Innocent: upon which the Jesuites raise this Argument; She has then assign'd for decision of Faith, the Decisions contain'd in the Apostolical Constitutions, amongst which is the Decision de facto. But of what Faith? If you say that 'tis an humane Faith onely, it follows that we can have but an humane Faith for to decide the Right; if you affirm that she understands it of a divine Faith, then by a divine Faith it is men believe the decision de Facto. Ergò, divinus erit assensus circa decisionem Facti. If you now distinguish, and pretend that a divine Faith is requir'd for*
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the Right, and the humane for the Fact, you make use of the same distinction with those who separate the Fact from the Right; a distinction which having been condemn'd at Rome, has been approved of in France.

It is evident that the *Jesuites* do by these expressions condemn my *L. Archbishop's* Ordinance, and that my *L. Archbishop's* Ordinance condemns the *Jesuites*. The *Jesuites* pretend that the distinction concerning the *Fact* and the *Right*, which requires a submission of *divine Faith* for the *Right*, and that of an *humane Faith* for the *Fact*, is condemn'd both at *Rome* and in *France*; and my *L. Archbishop* gives them the lie, by making himself this distinction, and by condemning those who reject it. The *Jesuites* maintain that the submission demanded by the *Assembly* upon the *Fact* is a submission of *divine Faith*, *divinus erit assensus circa decisionem facti*; and my Lord *Archbishop* declares that those who draw this consequence from the *Constitutions* or the *Formulae* are either *malicious* or *ignorant*.

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But haply some will say, that the R. Father *Annat* has retracted it in his *Book of the Conduct of the Church*, &c. as seeming clearly to avow there, that he is content one should believe with an *humane Faith*: *We do not oblige* (saies he) *the Jansenists so far to violate their spirits, as to believe the Fact with a Faith divine; we should be content with what-ever Faith they believed it, so they did sincerely but believe it.*

And for my part, truly I should be satisfied with Father *Annat's Retraction*, so I were sure it were true and unfeigned: but I cannot be satisfied with a *Retraction*, which he *retracts* a hundred times in the same Book; since he there ceases not to treat all his adversaries as *Hereticks* in relation to *Fact* in the most outrageous manner that may be; which clearly comprehends the *Heresie* of his *Confraternity*, for that in treating the *Divines* as *Hereticks* upon a *Fact*, they do indeed place this *Fact* amongst the articles of divine *Faith*, according to that very *Maxime* which the
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Jesuites have establish'd in all their Writings, *Circa eadem versatur Hæresis & Fides*, Faith and Heresie have the very same Object.

If he in one place affirms that he is satisfied with a *humane Faith*, it must needs be an *humane Faith* of quite a new kinde ; since 'tis an *humane Faith* the want whereof renders *Heretick* : and so 'tis an *humane* and *divine Faith* both together ; it being onely a defect of *divine Faith* which can possibly make one an *Heretick*. Enquire of this *Reverend Father* whether it be not *heretical* not to believe that *Jansenius* teaches the *Five Propositions* ; or, what is all one, to believe that the Doctrine of *Jansenius* is different from the *Five Propositions*. He will answer you very decisively, that it is, pag. 14, and 15. *Those* (saies he) *who trust to the eyes of others, obstinately believing that the Five Propositions of Jansenius are true, and are quite different from those which are condemned, without any regard of those who are far more in number, can never acquit themselves from the sin of Heresie,*

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Heresie, without renouncing their eyes : which is alone sufficient to justify those who affirm the Jansenists to be Hereticks ; whether they are so by their own knowledge, or whether so through Faction and Interest.

You need onely disavow the matter of *Fact*, (according to *F. Annat*) to justify those who affirm the *Jansenists* to be *Hereticks* ; and there needs onely this place, amongst all reasonable men, to justify those who accuse Father *Annat* of the *Heresie* of his *Companions*.

He is so far from disavowing it in his Book, that he maintains it with so much boldness as to pretend it has been establish'd by the general *Council* of *Constance*, and accuses those of most shameful ignorance who have any way oppos'd it. But that he may the more easily insinuate this *Heresie*, he is constrain'd to mask it under the particular Opinion of certain *Divines*, who teach (saies he) *that a Revelation of the first Age is sufficient to maintain the divine Faith of a Fact appearing in the 17th Age.*

The Ignorance of this Reverend Father

The Imaginary Heresie;

ther is very visible, inasmuch as he persists to maintain an Opinion which is condemn'd by all the World: But it is fit we should *here* discover his Malice a little, that so we may shew with how much reason the *Ordinance* of my L. *Archbishop* treats the defenders of this Opinion, not as being *ignorant* only, but *malicious*.

You must therefore understand that there are certain *Divines* who do teach, that whenever a general *Proposition* is *de Fide*, and that another evident Proposition is added to it, the *Conclusion* which results from it is *de Fide* also. It is of *Faith* (for instance) that all *Infants* dying after *Baptism* are saved. I have seen an *Infant* Baptiz'd, I have seen him *die*: I may therefore *faithfully* believe that this *Infant* is saved, as being the natural *Conclusion* of the *Premises*.

But at the same time the very same *Divines* teach us, that this *Conclusion* is no farther *de Fide* but as it concerns those who have the evidence of this second *Proposition*, which ties the general
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Maxime to the *Conclusion*. So neither is it of *Faith* to believe the *Infant* saved; but to those who saw it *Baptiz'd*, and afterward *die*: For if I doubt of his *Baptism* or his *Death*, I am not oblig'd to believe that he should then be saved.

Behold then the Doctrine of these *Divines*, according to which one may affirm, That it being matter of *Faith* that every Book containing the *Five* condemned *Propositions* is *heretical*, if it be evident that *Fansenius's* Book does contain them, I may *de Fide* believe that it is *heretical*. But if I have not this evidence, I may suspend my belief of its being so, without violating my *Faith*; as I may doubt the Salvation of an *Infant*, whose *Baptism* or *Death* I am ignorant of.

'Tis evident that there is no manner of accord betwixt the Doctrine of these *Divines* and that of the *Jesuites*. For the *Jesuites* do not onely pretend that it is matter of *Faith* that *Fansenius's* Book is *heretical* in relation to those who are assur'd the *Five Propositions* are contain'd in *Fansenius*; but they pretend

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tend it to be *de Fide* that 'tis *heretical* in relation even to those who have nothing of this evidence, and who are in doubt whether it contains those *Heresies* or no. And so far are they from saying that they are onely those who have evidence of *Fact* who are oblig'd to believe with a *divine Faith* that *Jansenius's* Book is *heretical* ; that (on the contrary) they maintain, they are those onely who are dispens'd with from this *divine Faith*, and that all the rest are obliged to it. This is what they clearly decide in the Explication of their *Theses*, in these words. *The Divine of Clermont affirms simply, that one may believe the Fact of Jansenius with a divine Faith ; because, though one be oblig'd by divine Faith not to be of a contrary opinion, yet notwithstanding the experience of our eyes, which may evidence the decision of the Fact by reading Jansenius, excuses us from being oblig'd to exercise an act of divine Faith upon this point.*

It is doubtless a very unworthy artifice of F. *Annat* to remit us to the sense of these *Theologues*, to teach us not to
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condemn the Opinion of the *Jesuites*; since there is nothing more repugnant to the Opinion of the *Jesuites* then that of these *Divines*.

But as we ought to be just and equitable towards all the world, we must freely acknowledg that this reproch of *Malice* does not belong promiscuously to all the *Jesuites*; seeing, as there are some who are both *Malicious* and *Ignorant*, so there are others who are *ignorant* without being *malicious*, and others again who are neither *ignorant* nor *malicious*.

One of those whom one may with most justice exempt from *Malice* in this affair is a famous *Jesuite* of *Bordeaux*; named Father *Camin*, who has taken such pains in that Country to prosecute *Wendrockius's* Book. I have in my hands the writings which he has dictated to his *Scholars* upon this subject; and I profess my self much satisfied with his sincerity, and that his humor pleases me a great deal better then that of Father *Ferrier* and *Annat*. These two *Jesuites* are alwaies twisted together;

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run the same bias, and never speak any thing clearly saving injuries: whereas this Father *Camin* is a frank and open person, that saies what he thinks without disguise and without artifice. He proposes the *Questions* in a clear and perspicuous manner, and resolves them by the like: The *Consequences* are conformable to his Principles, and above all he abhors the little arts of F. *Annat*. This is what I intend to shew you in particular, that so you may the better be inform'd of the very bottom of the *Jesuites* Opinion, which this *Father* is able nakedly to shew you.

a Disputatio ultima,
De Infallibilitate
Ecclesie in
suis Definitionibus,
quatenus
in illis asserit quaedam Facta; quam Infallibilitatem negant ei *Jansenista*, & asserunt & agnoscunt *Catholici*.

The last Dispute of the *Treatise* which he dictated concerning *Faith* bears Title, * *Of the Infallibility of the Church* in her Definitions, wherein she decides certain *Facts*; which *Infallibility* is denied by the *Jansenists*, maintained and asserted by the *Catholicks*.

'Tis already apparent by the Title, that the *Catholicks* (according to this *Father*) acknowledg the *Infallibility* of the

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the *Church* in the *Decision* of *Facts* ; but the *sixth Section* is yet more express: The *title* is, ^a Whether this *Proposition* may and ought to be credited by a *divine Faith*, The *Heretical Propositions* upon the *Five Heads* are contain'd in the Book which is intitl'd *Augustinus Fansenii*.

a An hæc *Propositio Fide divina* teneri possit & debeat, *Propositiones hæreticæ* super *Quinque*

Capita continentur in Libro cui titulus, *Augustinus Fansenii*.

Here you have the *Question* properly decided in the *L. Archbishop's Ordinance*: let us now see whether *F. Camin* will decide it after the same manner.

b Conclusio, *Propositio* in titulo expressa est *Fidei* objectu, seu *fidei* tenenda iis quibus proponitur sub conditionibus sub quibus exerceri debet *Fides*: Et quia dici solet esse absolute *de Fide*

^b The *Conclusion*, The *Proposition* express'd in the *Title* is an *object* of *Faith*, and ought to be *faithfully* embrac'd by those to whom it is propos'd under such conditions as are requisite for the exercising an *act* of *Faith*: and since a *Proposition* which may be propos'd with these *Conditions* is absolutely *de Fide*, one may simply affirm that the *Proposition* is *de Fide* w^{ch} is expressed in the *title*.

Propositio quæ proponi potest cum illis conditionibus, *Assertio* in titulo expressa dici potest simpliciter esse *Propositio de Fide*.

This *Conclusion* he makes good by sundry reasons, whereof this is one of

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whole apparent reason which seems to render the *Conclusion* of the *Section* doubtfull is, for that it looks as if it were a thing depending onely upon the ocular inspection of some body, to find out that these false *Propositions* are written in *Fansenius*. But on the contrary, neither *ocular intuition* nor *simple reading*, no nor yet the *sensible hearing* of this Book of *Fansenius* was enough for the *Pope* to pronounce *definitively*: but the *Sovereign Bishop* has by the *Direction* and *Illumination* of the *Holy Ghost* penetrated through all this obscurity, the windings and equivocations with which the disputation of *Fansenius*'s Book is veiled: and from that *Inspiration* of the *H. Spirit*, he has seen that the *Propositions* which he has condemned were in their proper sense lurking in that Book; and has likewise, by the assistance of the same *Spirit*, known that the *Doctrine* of that Book (however cover'd and dissembled) was false and erroneous.

gumenti, nota quòd tota ratio apparens quæ videtur esse dubitandi de conclusione huius Sectionis est, quia videtur esse tantum inspectionis alicujus ocularis, videre quòd Propositiones falsæ scriptæ sunt in *Fansenio*. At contra, Summo Pontifici ad suam Definitionem pronuntiandam non fuit sufficiens ocularis intuitus, seu lectio

simplex, vel auditio sensibilis libri *Fansenii*: sed Summus Pontifex directione & illuminatione Spiritus S. penetravit omnem obscuritatem, ambages, & equivoca, quibus recta est disputatio libri

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Jansenii ; & ex illa inspiratione *Spiritus Sancti* vidit in proprio suo sensu jacere in illo Libro *Propositiones* quas ipse damnavit. Item *Spiritu Sancto* assistente cognovit Doctrinam illius Libri , quomocunque rectam & dissimulatam, esse falsam.

Good God ! how strangely different is the language of persons that are sincere from that of artificial men ! the one speaking as they think, without departure from the truth of things , and the other speaking as they would have it ; which for being *unreasonable* , does strangely divide them both from *Reason* and *common Sense*. Ask but *F. Ferrier* whether it be evident that the *Five Propositions* be in *Jansenius* ; he will tell you, 'tis so plain, that the obstinate confidence of those who deny it resembles that of those *Philosophers* who would never agree that the *Snow* was *white* ; for so he would have it to be. Father *Annat* would amuse you in the same manner ; and tell you *that the Eies of the Church discern the Five Propositions in Jansenius*. But Father *Camin*, who speaks more simply, laughs at all these discourses , and acknowledges it to be exceedingly difficult to find those *Propositions* in *Jansenius* ; that the Book

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is clouded with obscurities and *equivokes*, and that the *Pope* has been fain to make use of a particular Inspiration of the *H. Spirit* to make discovery of them; in fine, that 'tis from this revelation of the *H. Ghost* onely, that he has built that *Article of Faith* concerning the *Fact* of *Fansenius*, and not upon this *chimerical* evidence.

With the same sincerity does he reject F. *Annat*'s artifice, who pretended the authorizing of his Error touching the *divine Faith* of matter of *Fact* by the opinion of these *Divines* whereof we have already spoken, and which Father *Camin* proposes in these terms.

^a You demand of me (saies he) whether it be sufficient to explain the above-propos'd Conclusion in this manner: It is of *Faith* that Heretical *Propositions* of the *Impossibility* of the *Commandments*, &c. are in *Fansenius*'s Book; because it is of *Faith* that the *Five Propositions* in the tenor of the *Bull* of *Innocent* the Xth are *heretical*, as being condemned by the *Church*: But that these *Five Propositions* are in a Book of *Fan-*

^a Quæres, an sufficiat explicare conclusionem suprâ positam hoc modo: Hæc Propositionio, Propositiones hæreticæ de Impossibilitate Mandatorum, &c. sunt in li-

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bro *Fansenii*, est de *Fide*, quia est de *Fide*, quod V *Propositiones* sub tenore *Bulle* verborum *Innocentii* X. sunt hereticae, utpote damnatae ab *Ecclesia*: Sed eas *Quinque Propositiones* esse in libro *Fansenii* legitur oculari experientia: unde sequitur haec conclusio, Ergo *Propositiones* hereticae sunt in libro *Fansenii*. At inquires, *Conclusio* quae ex maiori de *Fide*, & minori per *Experientiam* nota eruitur, est de *Fide*: Ergo, &c.

Fansenius is evident to ocular experience: It follows then, that there are *heretical Propositions* in *Fansenius's* Book. But you will say, a Conclusion which is drawn from a *Major de Fide* and from a *Minor* by Experience, is *de Fide*: Therefore, &c.

Innocentii X. sunt hereticae, utpote damnatae ab *Ecclesia*: Sed eas *Quinque Propositiones* esse in libro *Fansenii* legitur oculari experientia: unde sequitur haec conclusio, Ergo *Propositiones* hereticae sunt in libro *Fansenii*. At inquires, *Conclusio* quae ex maiori de *Fide*, & minori per *Experientiam* nota eruitur, est de *Fide*: Ergo, &c.

It is impossible to propose the deceitful craft of *F. Annat* in better terms; nor can he be refuted in better then *F. Camin* does it in the following.

a Respon-
deo, non
videtur
sufficere
declaratio
huiusmodi
supra ex-
pressa.
Probatur.
Sine ulla
dubitatio-
ne ample-
ctenda est
de *Fide*
tota defi-
nitio *Ec-*

a I answer (saies he) that this *Declaration* does not appear sufficient, and thus I prove it. Every *Definition* of the *Church* (comprehending the *Proposition* express'd in the *title*, namely, that the *Five* condemned and false *Propositions* are in *Fansenius's* Book) is to be embrac'd *de Fide* without any hesitation, since the definition of the *Church* is by no means to be expos'd to the least dubitation; nor should the truth of this be

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be look'd upon as depending of an opinion controverted by *Divines*: Many grave *Divines* deny those *Propositions* to be *de Fide* which are not immediately reveal'd: I affirm therefore, that every *Definition* immediately of the *Church* is to be embrac'd as matter of *Faith*. But this *Definition* immediately of the Church, contains that there are divers erroneous *Propositions* in the Book of *Jansenius*. *Ergo*.

eclesia quæ complectitur Propositionem expressam in titulo, nempe jacere in libro Jansenii Propositiones ejusmodi damnandas & falsas; & non est expo-

nenda ulli periculo dubitationis definitio *Ecclesie*: sed non debet asstinari huius veritas pendens ab opinione controversa inter *Theologos*. At multi graves *Theologi* negant esse *de Fide* Propositiones illas quæ non sunt immediate revelata. Dico ergo, quod tota *Definitio* immediata *Ecclesie* est *Fide* tenenda. At *definitio Ecclesie* immediate continet Propositiones falsas esse in libro *Jansenii*.

And as the good Father omits nothing, he adds yet another proof to this.

* If (saies he) by *ocular experience* alone, without any attestation from the *divine Authority* of the *Church*, this *Proposition* were to be discovered, That those *Assertions* are in *Jansenius's* Book; those who have not this sensible experience, *namely*, that such *Propositions* are in a Book which they never read, cannot exercise their *Faith* towards that

a Si solâ experientia oculorum, sine ulla attestatione ab autoritate divina, Ecclesie fieret nota hæc Proposition, quod illa

Definition

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Assertio-
nes sunt in
libro *Fan-*
senii; iis
qui non

habent experientiam evidentem quòd ejusmodi Propositiones sunt in libro, quem nunquam legerunt, non possent exercere fidem circa illam Definitionem *Ecclesie*, quæ continet Propositiones illas jacere in libro *Fansenii*.

a Sequela
probatur;
quia illis
deest no-
titia illius
Minoris,
quæ dici-
tur tantum
experien-
tiâ constare.
de Fide.

Definition of the *Church*, which con-
tains those *Propositions* to be in that
Book of *Fansenius*.

a The *sequel* (saies he) is prov'd;
because they want the knowledg of the
Minor, which is affirm'd to consist one-
ly in Experience, from whence they say
it follows that the Conclusion is *de*
Fide.

At ab illa, notitia dicitur pendere quòd *Conclusio* sit

b Item,
multi eti-
am legen-
tes *Fanse-*
nium non
habent e-
videntem
experien-
tiam, om-
nes Pro-
positiones
damnatas
ab *Ecclesia*
in libro e-
jus conti-
neri, præ-
sertim ai-

b Moreover, divers persons who reade
Fansenius have not that evident expe-
rience, that all those *Propositions* con-
demned by the *Church* are contain'd in
his Book, assertively at least and *in pro-*
prio sensu: For there are some obscur'd
with many turnings and ambiguities;
and, as we said before, the *Pope* himself
has not trusted to the simple experience
of his eyes, but upon a long and mature
Examen of Learned men and *Cardinals*,
backed with a sagacity of mind directed
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by the *Holy Ghost*; by which he is come to discern that those *Propositions*, however cover'd and dissembled, are in their genuine sense in the Book of *Fansenius*: so as there are very few private persons who by the sagacity of their own wit are able to dissipate those clouds with which the Doctrine of this Book is overshadow'd: Therefore those many (who are indeed without number) cannot lawfully exercise their *Faith* on this *Definition* of the *Church*.

sertivè & in proprio sensu: Sunt enim quædam ambagibus & multis obscuratæ ambiguitatibus; & ut diximus supra, Summus Pontifex non simplici oculorum experientiâ

nixus, sed longo examine virorum doctissimorum, *Cardinalium*, & præmissâ penetratione mentis directæ à *Spiritu Sancto*, vidit quòd illæ *Propositiones* in proprio suo sensu sic tectæ & dissimulatæ sunt in libro *Fansenii*, ut pauci sint privati qui acumine ingenii solo dissipare possint tenebras quibus tegitur Doctrina illius libri. Itaque illi, qui sunt innumeri, non possent exercere *Fidem* circa Definitionem *Ecclesiæ*.

• We must then say, that the *Fansenists*, if any there be among them who persist in their error, do doubtless resist the *Holy Ghost* and the *Church*: But they do no otherwise resist, then in affirming that the *Church* has err'd in the assertion of the *Fact*, in determining that those are false and *heretical* Propositions as they are contain'd in the Book

a Ergò, oportet dicere quòd *Fansenistæ*, si qui sunt perstantes in suo errore, resistunt haud dubiè *Spiritui Sancto*, & Ec-

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clesia. At eorum contradi-ctio est tantum quod di-cunt quod **Fact.**

Ecclesia
erravit in assertione *Facti*, determinando falsas & hæreticas Pro-positiones esse ut jacent in libro *Jansenii*. Ergo, oportet dicere, ex *Spiritus Sancti* assilientia & inspiratione pronunciavit assertionem *Facti*.

Well now, does not this man deserve to be exempted from the reproch of *Malice*? he does clearly make it out, that there is no Expedient whereby to make the *Jansenists* Hereticks, but in supposing the *Pope* has had a Revela-tion concerning the *Fact* of *Jansenius*, and that he is infallible *in factis*; to which I perfectly accord with him. In effect, it is the onely means. But, as ill luck would have it for the *Jesuites*, 'tis an *Heretical* Expedient, and such ac-knowledg'd to be by all *Divines* never so little conversant in the affairs of the *Church*.

Nor is it in his Writings alone that *F. Camin* appears sincere; he has disco-ver'd it likewise in his Actions and Words :

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Words: For what can we imagine more frank and ingenuous, then that which he has lately done at *Bordeaux*? He believes, with all the *Theologues* of his *Society*, that the Pope is Superior over *Kings* themselves in *Temporals*. *We are all of a piece as to this point, Omnes in hac causa unum sumus*, saies the *Jesuite Suarez*. He believes him to be Infallible both as to matter of *Right* and of *Fact*; that he is above all *Councils*, &c. In the mean time the *University* of *Bordeaux* had a fancy not long since, to cause all the members that compose it to sign (amongst whom is *Father Camin*) the *Sorbon* Articles which were sent by the *King* to all the *Parliaments* of *France*, and which contain'd the direct contrary to this Doctrine of the *Jesuites*. They offer'd them then to *F. Camin*, but he generously refus'd to sign them, and there the business rested, what-ever complaint the *University* made of it. For 'tis lawfull, when-ever one will, to believe that the *King* is another *Prince's* subject, and that all the *Parliaments* are heretical in
recei-

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receiving Articles of the *Sorbon* ; provided one make no scruple of the *Five Propositions* being in *Fansenius* : 'tis the now onely irremissible Crime. Whatever it be, if *F. Camin* is to be blam'd for such erroneous Opinions, he is worhy to be prais'd for his sincerity, and for not betraying his *Conscience* by a forc'd *Signature*.

But 'tis now time to acquit my self of the promise which I made you, of producing you some *Jesuites* that are neither *ignorant* nor *malicious*. True it is, such are not easily to be found, they are to be sought for a great way off. He that I would mention to you is a *Spaniard* by *Nation* : I may tell you perhaps hereafter some more particular news, when I shall have procur'd his Book ; till when, see what a very credible person writes of it from *Rome*.

From *Rome*, this 6 March,
1664.

*W*hilest the *Jesuites* rage against the *Janfenists* in *France*, there is a *Jesuite*

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Jesuite *here who labours for the Janse-*
nists, namely, a Spanish Jesuite call'd
Elisaldi, who has compos'd a Treatise in-
titl'd De ratione veræ Religionis quæ-
rendæ & inveniendæ, printed at Na-
ples 1663. and dedicated to the Son of
Count Pigneranda the Vice-Roy, who
calls himself Gregory. This Jesuite
maintains two Propositions in his Book,
which I have read. The First whereof is,
That the Pope, etiam loquens ex Ca-
thedra, is not Infallible, unless it be in
Council. The Second is, That it is a
plain Heresie to affirm the Pope Infal-
lible in Questions concerning Fact.

This news is sufficiently (as you see)
circumstantiated, and the *Author* *spea-*
king as if himself had read the *Proposi-*
tions in this Book, I see no cause at all
to doubt of the thing. But since Rea-
son, *Sir*, does now at last begin to en-
ter into the *Jesuites* Souls, it must
needs be as generally acknowledg'd a-
mongst all the rest: so as from this *Cir-*
cumstance, together with the *Ordinance*

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of my L. *Archbishop*, we may make account that the *divine Faith* of *Fact* is an Errour now totally extinguish'd and abolish'd; and therefore it will be fit to consider it all at once from its birth to its grave and destruction.

The *Jesuites* had already scatter'd the *seeds* and *principles* of it in divers of their Writings, but it was properly *M. de Tolouse* (acting in concert with *F. Annat*) who propos'd it with more *eclat* under the name of the Inseparability of *Fact* and *Right*, which he was us'd to express in terms more *emphatical* then *reasonable*, that the *Fact* appertain'd *ad partem Dogmatis*. He has observ'd this Doctrine in several places of his Relation, publish'd in the month of *September* 1656; and 'tis on this foundation that in the Assembly of 1660 he hinder'd them from making the distinction of the *Fact* and the *Right*, the necessity whereof was vigorously represented by divers very able *Bishops*. And for the same reason did they reject the first *Injunction* of the grand *Vicars* of
Paris,

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Paris, who endeavour'd to pacifie the *Church*. But the *Jesuites* having produc'd this Opinion a little too crudely in their *Theses* at the *College* of *Clermont*, men began to have it in horror, and to foresee the very dangerous consequences. In fine, it has been so descri'd, that my *L. Archbishop* of *Paris* thought fit to condemn it by his Ordinance; so as looking on it through its whole course, it may be said not to have reign'd above 7 or 8 years, and that 'twas intirely exploded on *Trinity-Sunday* 1664.

That day totally chang'd the face of the *Dispute*; but in deciding the *first* and principal subject of the *Contestation*, it has given birth to another which appears of less importance: They talk now no more of a *divine Faith*, nor by consequence of *Heresie* and *Seet*, but of another kind of *Faith*, which they call *humane* and *Ecclesiastical*.

We must needs acknowledg that this is a great step towards Peace: we are as it were descended from Heaven to

Oooo 2 Earth;

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Earth ; and there is a great deal nearer distance from *humane Faith* to Silence (the onely means to establish an absolute Peace) then there was from *divine Faith* (which they have justly abandon'd) to this of *humane* ; which we are now reduc'd to. They talk no more to us now as they were wont , Believe *God* who has reveal'd the *Fact* to the *Pope* ; but now they are for Believing of *men*, who are subject to *lying*, because they are forsooth your *Superiors*. But as 'tis extremely difficult to comprehend how men, who are obnoxious to *lying*, and pretend not to *Infallibility*, should have any title to make themselves believed by their Authority onely, so as we should not question the truth of their Decisions, (which would be in effect to become very *infallible* ;) so there is no great likelihood that the dominion of this *humane Faith* should be very long-liv'd. And my *L. Archbishop d' Auch*, who is one of its greatest *Fautors*, allows it not above 20 years provision ; since, as he saies to *M. de Commenge* ,
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they may dispute as much as they please for these twenty years concerning the *Fact of Fanſenius*. Nor is this *Proviſion* it ſelf without ſome difficulty: For one cannot well conceive how one ſhould be oblig'd to believe at preſent, what one may chuſe to believe or not to believe 20 years hence. Thus the Opinion that is moſt common amongſt the *Biſhops* is that which my *L. Biſhop de Commenge* does formally maintain in a *Letter* to the *King*, wherein he ſaies, *That'tis the Intereſt of the Church to make the diſtinction of Fact and of Right, ſince as ſhe is ſubject to be miſtaken in Facts which are not reveal'd, and that ſhe is infallible in her Poſitions,* IT IS NECESSARY TO SEPARATE THOSE THINGS TO THE BELIEF WHEREOF SHE HAS A RIGHT OF CAPTIVATING THE UNDERSTANDING OF HER CHILDREN, FROM THOSE WHEREOF THE BELIEF IS FREE, ACCORDING TO THE DIFFERENT ILLU-

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MINATIONS OF EACH PARTICULAR: and therefore he does acknowledge, *That the Definitions of Facts may be contradicted ; as the most holy and knowing Divines oppose them daily.*

See here the *Doctrine* of my L. Bishop *de Commenge* ; as it is also the universal sense of all the *Catholick Divines* who have written before these Disputes began. Men have liv'd above these sixteen hundred years in the possession of this liberty, not to be oblig'd to believe *Facts* decided, when they thought there was any reason to doubt ; and if that were a fault, there was hardly ever any Divine who was innocent, because there be so few who have both an *humane* and an *Ecclesiastick* belief of all *Facts* which have been decided by the *Popes*, or even *Councils* themselves. This will doubtless prove the subject of a number of Writings, which will discover the bottom of all this Intrigue.

There is notwithstanding no question but this *humane Faith* will have *partisans*

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Is enough, especially at the first ; being supported by an *Archbishop* so considerable, and appearing to be so inviron'd with terrors, since it has begun to shew it self to the world. It were yet to be wish'd, that those who are of this Opinion would but take the pains to discover to us upon what basis it is establish'd ; as on the other side there will be endeavours to fix the foundations of the contrary.

Thus it is that matters would be clear indeed ; and till they have been discuss'd in this manner, there is little esteem to be had of the rash consent of a multitude, which rather follows its interest then its best light in the choice of its Opinions. We have seen what has happen'd to this *chimerical* Inseparability of *Fact* and *Right*, which met with so little resistance in the beginning. Perhaps this *humane Faith* may have the like success ; and that my *L. Archbishop*, who has render'd so considerable a service to the *Church* in giving this fatal blow to this prodigious Opinion of a
divine

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divine Faith to a matter of *Fact*, (well knowing that there is no engaging against the *Truth*) will esteem himself obliged by the incitements of a *charity* truly *pastoral* and worthy of him, to evacuate and banish likewise this obligation of an *humane Faith* to an unprofitable *Fact*, which is the sole obstacle that remains for the accomplishing of that *Peace* which he seems to breath after with so much ardor and affection.

This 19 June,
1664.

F I N I S.

This Fourth Letter not arriving till some time after the Three first were printed, and the Papers following them ready to be publish'd, must excuse the interruption of the numbers of the ensuing Pages.

A



A Copy of a Letter
FROM
The Reverend Father
V A L E R I A N,
a *CAPUCHIN*,
TO
Pope ALEXANDER the 7th.

Most Bleſſed Father,

AFTER I have kiſſed your bleſſed Feet, and made a moſt humble acknowledgment of my devout ſubjection, &c. *I F. Valerian, Mi-laneſe*, Prieſt, of the Order of the Friars *Minors*, call'd *Capuchins*, (being enjoin'd under pain of Excommunication and other Penalties expreſſ'd in the *Bulls* of the *Popes* your Predeceſſors) declare to your Holineſs, that I have by a long ſeries of years exactly obſerv'd,
that

that the *Clerks Regular* named *Jesuites*, whilst they thirst after riches, dominion and glory above all mortal men whatsoever, publickly commit and perpetrate many things which are prohibited, and omit many things that are commanded under the penalty of mortal Sin, not shewing the least token of repentance, without which they become suspected of *Heresie*, whiles they suppose those enormous commissions not to be prohibited; or, if conscious of their Crimes, they continue to wallow in them, presumed guilty of *Atheism*. But I explain my deduction by this Example.

Titius a Parish-Priest in a City induceth a publick *Notarie* and four *Witnesses* to frame a supposititious *Testament*, by which fraud the right Heir is depriv'd of an Inheritance of a *hundred thousand Crowns*, which *Titius* seizes for himself, by perverting justice before the *Judge*, whom, notwithstanding, (together with the *Notarie* and *Witnesses*) he, in the Sacrament of Penance, absolves from the Crime, as not at all oblig'd to make
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Restitution, defending himself against the parties oppressed, and others that are highly scandaliz'd hereat, with all manner of other pious Works, (those onely excepted which hinder the procuring of riches, glory and dominion) such as Praier, Fasting, Alms, and whatever else have merit and commendation from the Austerity of Life.

This Fact involves, 1. the Crime of Subornation and falsifying in the *publick Notarie*; 2. *Perjurie* in the four Witnesses; 3. the *Theft* of 100000 Crowns; 4. the *perverting* of *Justice* before a *Judge*; 5. the notorious Scandal of *Impenitence*, and *Impunitie* for so many and so grievous Crimes; and lastly, the extreme abuse of the holy Sacrament of *Penance*.

These Six Errours, under the guilt of *mortal Sin*, prohibited all men both by the *Divine*, *natural* and *positive* Laws, whosoever does obstinately and contumaciously deny, whether in these or others of like quality, is an *Heretick*. To this Doctrine I firmly adhere, and having attested the verity of

The Apologetick Letter of

the *Fact*, declare to your Holiness the foresaid *Herésie*, or (to say better) *Atheism* of the *Jesuites*.

But before I proceed to explain not a few of these and the like Enormities, together with the Circumstances of Place, Time, Persons, and other particulars belonging to them, I shall first assert to your Holiness the innocency of this my Declaration; not from any advantage arising from this suppression of *Herésie*, (which of it self is sufficiently manifest) but by the very Circumstances of my person. Namely, thus:

Since the year 1653 I have frequently signified to the holy Congregation *De propaganda Fide*, and other Ministers of the *Apostolical See*, this my opinion concerning the *Herésie* of the *Jesuites*; nor hath any of them appear'd to disapprove my Zeal, which therefore I have reason to think pious, and not at all unacceptable to them.

Above twenty years since I signified to the same holy Congregation Fourteen *Commissions* and *Omissions*, wherein the *General* and two *Provincials* of the *Jesuites*,

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suites, and divers others, together with their *Assistants* and *Council*, remain'd contumaciously involv'd for many years; which I condemn'd as including both *Hereſie* and *Atheiſm*.

The Cardinals understanding by me, that the *Jefuites* had ſpread a report as if I had been reprov'd for this Addreſs to the *Congregation*, did of their own accord and by their *Letters Patent* (corroborated with their *Seal*, and the ſubſcription of the moſt eminent *Cardinal Borgia*) commend and approve that my *Letter and Zeal*, exhorting me to conſtancy in rendring my ſervices to the holy *See Apoſtolick*, I appeal then to the *Archives* of the ſame holy *Convocation*, animated to make this *Denunciation* by a Perſon whom I am ready to produce, as becomes the deſign in hand.

To Father *Wadding* a *Jefuite*, (pretended *Chancellor* of the *University of Prague*), who endeavour'd my *Reconciliation* with the *Society*, I promis'd my moſt humble ſervices, upon condition he could prove that the aforemention'd *Fourteen Crimes* were not prohibi-

ted under penalty of *mortal Sin*. But he immediately breaking off the discourse, departs in a rage, and was never seen by me since. With like success, some years after, *F. Nicolas Lenssius*, *Exprovincial* of *Lithuania*, (together with *Baron Pramorus Dean* of the Cathedral of *Comacum*) in the presence of divers Noble Persons, us'd much persuasion to induce me to a better intelligence with the Society. But he not having the patience to hear me read what I had written concerning those *Fourteen Actions*, suddainly departed, nor so much as ever reply'd to the Letters which I had sent him on this *Argument*, nor did I afterwards see him any more.

Being by these and many of the like nature incited to denounce to the *H. Apostolick See* this growing, or rather raging *Herésie* of that *Society*; I did humbly (by an Epistle dated from our *Monasterie* at *Rome*) admonish *Mutius Vitellescus*, then General of the *Society*, concerning that Affair; a Copie whereof I exhibited to *Pope Urban* the *VIIIth* of happy memory, and to some of

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of the *Cardinals* who are yet living, designing an *Exemplar* of the same to the *Emperour Ferdinand the Second*; that my judicial Declaration being thus dispos'd of, might appear the more innocent, when I found that Evangelical correction did nothing avail.

But neither receiv'd I any answer from *Mutius*, nor observed any Reformation in the *Society*. Thus may I have sufficiently asserted the sincerity of my *Declaration*, as instituted according to the rule of the *Holy Gospel*, and the *Canons* for the Conservation of *Faith* and purity of *Manners*. But it also concerns my particular safety, which I supplicate you will protect against the *Jesuites*, who desire nothing more than my ruine, yea, that I were even buried alive, with as much indignity to those whose *Asylum* I invoke, as this my personal welfare concerns the integrity of the *Catholick Faith*.

28 April,
1659.

Your Holiness's
most humble Servant,

F. Valer. Capuchinus.

P 3

The

The Copy of a Letter from a
R.F. Provincial to the R.R.F.
General of the Capuchins.

WHAT a Tragedy the *Apolog-
tick Libell* of our Father *Valerianus*, lately publish'd against the *Fa-
thers* of the *Society*, has rais'd amongst
us, I will briefly relate.

Upon the Eve of the *Purification* of
the *B. Virgin*, there appear'd in this
our *Convent* of *Vienna* the Auditor of
the *Apostolick Nuncio* in a Coach, and
with him the *Secretaries* of the *Empe-
ror*, attended with arm'd Souldiers. The
Auditor having call'd before him the
F. Valerian, the *Guardian* of the Place
being also present, denounces an *Ar-
rest* against him in the name of the *Pope*
and the *Nuncio*: But the *Secretary* com-
mands him in the *Emperor's* name, to
come without delay immediately into
the Coach, unless he would be violent-
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ly obeys, and is led to the *Imperial Hospital*, where he is cast into the most publick and infamous Prison, and committed to the custody of the Souldiers, thence to be shortly brought forth, and (as he saies) by the command of his *Holiness* sent Captive to *Rome*.

In the mean time, behold the whole City of *Vienna* in an uproar; the greater part of both Sexes and of all conditions astonish'd, and wondring at this leud manner of proceeding, detests it as scandalous, precipitate, and highly prejudicial to *Religion*. As well *Secular* persons as *Regulars* of almost all *Orders*, and even the *Grandeess* themselves, run flocking to the *Monasterie*, compassionate the *Father's* condition; some of them of their own accord repair to the *Emperor*, the *Empress*, the *Apostolical Nuncio*; and others of the *Nobility* whom it concern'd defend the case of *Valerianus* and of our *Order*, supplicating that means may be found out to obviate the Scandal. In the streets are heard the clamors of the People, *Let the good Capuchins live; Let F. Vale-*

rian live ; He suffers thus for the truth, &c. Let the F.F. of the Society perish, the authors and promoters of all these Confusions. Thus they pursue them with imprecations, casting dirt and stones at as many of them as come in their way.

I being at this time employ'd in visiting the neighboring *Convents*, no sooner hear of this, but I hasten to *Vienna*, find the *Apostolick Nuncio* exceedingly perplex'd, and passing the nights without sleep ; declare to him the danger of so great a Tumult ; pressing him to seek out some Expedient to appease the present and future Scandals. He reply'd, That he did truly compassionate us and the *F. Valerian*, but durst not disobey the Pontifical *Mandats* ; requesting me, that I would think of some means how to avert these imminent evils : and in fine concludes, he would conform himself (Caution being given) to the disposal of *Cesar* ; affirming that he was ignorant of the manner of his Imprisonment.

From hence I goe to other of the *Nobility*, and at length to the *Emperor* himself ;

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Self; who hearing me very graciously, I declare, that I came not to plead for the *F. Valerian*, or defend his Actions, but to implore Justice; that by his *Majesty's* Mediation the said *Father* might be conven'd before a competent *Judge*, his *Proceß* heard, and being found guilty, might be punish'd according to his demerits, as he himself also desir'd: at least I earnestly beseech him, that these Scandals might be repress'd, and mature provision made for the honour of our *Religion*, being my self no otherwise concern'd in the affair. To this I adde, how much all men are astonish'd with admiration, that a *Capuchin* of sixty years in the *Order*, for *Life* and *Manners* of highest reputation, formerly *Provincial* of this Country, looked upon as one likely to be made *General* of the whole *Order*, and in time advanc'd to the dignity of *Cardinal*; that had deserv'd so well of the House of *Austria*, by whose negotiation and dexterity the Marriage between the King of *Poland* and the Daughter of the Emperour *Ferdinand* the II^d succeeded happily; that had

had manag'd divers *Embassies* to the same *King of Poland*, the *See Apostolical*, and other Princes with success; meriting no less of the *Roman Church*, *Apostolick Missionary* for many years, defending the *Faith* by his Writings and Disputations, exposing his life to perills, not without admirable advantage of Souls, the Conversion of *Princes*, and even of some Preachers themselves: That, I say, such a *Person*, allied by blood to many *Nobles* and *Princes*, should with an armed band be surpris'd in his *Convent*, or his own House rather, no regard had to the Bodies of so many *Emperors* and *Empresses* his Predecessors, nay of his *Royal Father* and *Mother* resting in the *Lord*, in the Church of the same *Convent*, and like a *Malefactor* against the whole World, as well as the *City*, be cast into a publick and infamous Gaol, and expos'd as a laughing-stock and spectacle of derision, not cited, not heard, not sentenc'd, not condemn'd. I adde yet farther, That no less scandal to the detriment of *Religion* is to be fear'd and expected, in case he, passing

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passing through so many Provinces, and universally known, should be led by an armed Rabble Captive to *Rome*, whiles the people remain wholly ignorant of the Cause.

To these Objections the *Emperor* replies; That he exceedingly compassionates both the *Religion* and the *F. Valerianus*; that the manner of proceeding displeases him; that he hath no other part in this Affair, then that he could not refuse the *Apostolick Nuncio* imploring the *Secular Arme* in the name of the *Pope*; that he would confer with the said *Nuncio*, and endeavour to avert the future Evils and Scandals. But in fine, the *Emperor* being totally disingag'd from this Concernment, 'tis concluded in the secret Council, that the foresaid *F. Valerian* be dismiss'd out of Prison, and restor'd to his former Liberty, (Caution being first given by the most excellent *Marquis Prince of Baden* and Kinsman of *F. Valerian*, and his Nephew *Count Magnus de Stras-nits*) not in the Convent, but that he remain in the house of the *Count de Weitenberg*,

tenberg, 'til he find some convenient opportunity to slip thither, without notice taking of his Imprisonment, and there to remain 'til farther resolution from the Court of *Rome*.

This *Tragedy*, though extremely scandalous, yet seems (Circumstances well consider'd) to tend rather to the honour then to the disgrace of the *Religion* and the *F. Valerian*. The *Regulars* of almost all *Orders* evidently favouring the part of *Valerian*. Mean-while, how busie the FF. of the *Society* are, and what Reproches and enormous Lies they every-where vent against the *F. Valerian*, is altogether incredible to be spoken. These particulars I thought fit to declare to your most Reverend *Fatherhood*, and to inform you truly of the success of the *Tragedy*; that you may at the Court of *Rome*, and wherever else it shall appear necessary, defend the honour at least of the *Religion*, as it shall to you seem good in the Lord.

Most Rev. Father,

Vien. Austria,
15 Feb. 1661.

Your most obedient Son,
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A Copy of the *Epistle* of F. *Valerian*, Capuchin, to F. *Ludovicus à Galice* of the same Order.

My *Lewis*,

SEeing you so earnestly desire of me those short Replies to the Particulars which are so commonly objected against me, I send them here to you. In the mean time, I beseech you to enquire what Crime of mine it is of that magnitude, that it should be just to begin the *Judgment* with an *Execution* so severe and violent, as an ingenuous person would abhorre more then Death it self. I am made a Spectacle to the World. Farewell.

From the Prison at *Vienna*,

8 Feb. 1661.

I. *Qu.* Why didst thou, *Valerian*, accuse to the *Pope* the Society of the *Jesuites*, as persons infected with *Heretic*?

Resp.

Resp. Because they commit, and omit, unpunish'd, and without the least Scruple, many things which do notoriously involve *mortal Sin* by the *Christian Faith*: Because both the *Gallican* and *Belgick Church* has censur'd their *Moral Christian*, as being repugnant to the *Gospel*, the *State-Politick*, and all the necessities of humane life.

2. *Qu.* Why, *Valerian*, after the Denunciation frequently repeated, (the *Pope* being silent) dost thou not cease to declare?

Resp. I have not denounced once, that is sufficiently: I have onely produc'd a few *Examples* of heretical *Commissions* and *Omissions*; but there are very many more, and those most Scandalous ones both against the *Pope* and the *Church Universal*.

3. *Qu.* How didst thou, *Valerian*, dare attacque the whole Society?

Resp. If I have rashly done it, let my Temerity tend to the honour of the *Society*; and in that case, I promise to make it satisfaction with the peril of my head.

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to several Objections against him. 223

4. *Qu.* Why, *Valerian*, didst thou publish thy *Apology* in print, contrary to the Decree of the *Pope*, forbidding it under pain of *Excommunication*?

Resp. That Decree concerns not *Valerian* alone, but extends to all the *Missionaries*. I obey'd the *Decree* when I publish'd not my Disputation with *Oroscius*, *Habevo*, and *Calixtus*; though it had been approv'd by the *Apostolick Nuncio*, and the *Ordinarie* of the place, before the *Decree*: I obey'd the *Decree*, before I had publish'd the greater part of my *Philosophie*. I publish'd my just *Apologie*, because I was defam'd by the *Jesuites* for an *Heretick*, condemn'd of *Heresie*, destin'd to Punishment (if I went to *Rome*,) and presum'd to such a degree flagitious, that the tenth part of what was pretended deserv'd my *Expulsion* even from the whole Order of the *Capuchins*.

5. *Qu.* Why, *Valerian*, didst not thou demand the assistance and direction of the *Judge* against these *Calumnies*?

Resp. I often implor'd it for several years

years together, but without remedy, or reply.

6. *Qu.* Why fear'd you not, *Valerian*, the indignation of the *Pope*, for publishing a thing contrary to his *Decree*?

Resp. I did never believe his *Holiness* would cut me off from the *Communion* of the *Faithfull*, because (in despair of *Justice*) I strove to assert my self a *Catholick*, not flagitious, but a servant of God: But that a person consider'd in particular circumstances is obliged under the guilt of *mortal Sin* and of *Excommunication* from the Society of the *Faithfull*, rather to undergoe that Infamy, then to dispense materially with the *Pope's Decree*, is an erroneous *Proposition*, involving *Heresie*, and most pernicious to the *Pontifical Jurisdiction*, as supposing it unjust, and plainly *Tyrannical*.

7. *Qu.* Why, *Valerian*, wert thou not afraid, that by purging thy self from that Infamy, thou should'st bring the *Pope* under suspicion of having deny'd thee Justice?

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Resp. I have in my *Apologie* sufficiently declar'd, that all *Popes*, though never so holy and prudent, are frequently mistaken concerning the verity of *Matters of Fact*; and I perceive that *Alexander* the VIIth is yet wholly ignorant of the truth of this *Affair*.

8. *Qu.* Why, *Valerian*, would'st thou not rather pass by the Infamy, then bring the *Pope* under the least suspicion of refusing to doe thee *Justice*?

Resp. That question is not worthy of a man in his right wits.

9. *Qu.* Why, *Valerian*, dost thou so severely perstringe the whole Society of the *Jesuites*, and publish thy Denunciation to the whole World?

Resp. I have the rather done it, because they traduce me; that the *Jesuites* being smartly reprov'd, without calling me in question, it might serve for an evident presumption of mine Innocence; that the Ear which was shut against the truth by the artifice and power of the *Jesuites*, might be open'd by the loudness of this rumor.

10. *Qu.* Why, *Valerian*, didst thou

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Resp.

not fear the scandal which might arise from these Diffensions of *Catholicks*?

Resp. I did therefore publish my *Apologie*, that all might understand the *Catholicks* were not defil'd with the Heresie of the *Jesuites*, nor presuppose an exorbitant Jurisdiction in the *Pope* un-bounded by laws: And that I am rather in such cases oblig'd by the *Canon Law* to presume the Innocency of his Holiness.

11. *Qu.* Why, *Valerian*, didst thou incline to revolt from the Catholick Faith, and to pass over to the *Hereticks*?

Resp. 'Twas never in my thoughts: nay, I came spontaneously and uncall'd from *Prague* to *Vienna*; where the first time I stirr'd out of the *Monasterie*, I presented my self to the *Apostolical Nuncio*, to whom I affirm'd that I was ready to answer before a *Judge*, and upon conviction of my fault forfeit even my head to my Accuser. Notwithstanding this, I was imprison'd before the *Pope* could take the least cognizance of it.

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signifie to the *Apostolical Nuncio*, that you would not goe to *Rome*, though you might indeed be possibly dragg'd thither, upon his Holiness's command?

Resp. I do not believe the *Pope* (were he conscious of the fact) would decree me a *secular* Prison, to be guarded by Souldiers so far as *Rome*, for these very Circumstances of my person; namely, that I am, First, actually engag'd in denouncing the *Heresie* of the *Jesuites* to the *Pope*, according to the *Decrees* of other *Popes* his predecessors, commanding these *Denunciations* under penalty of *Excommunication*: The chief Arguments of which *Declaration* I could not (as I said) expound in five or six *Epistles*, which would hardly suffice for the very first.

Secondly, The Crimes perpetrated by the *Jesuites*, as directed (say they) *ad majorem Dei Gloriam*, were neither discover'd, nor indeed observ'd by me at *Rome*, but in the hereditary States of the House of *Austria*, from whence they pretend to carry me away.

Thirdly, The acerbity both of a

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Prison, and of a *Journey to Rome*, cannot be supported without my infinite confusion.

Fourthly, My old Age, craziness, and affliction of mind, (which those who thus treat me ought to suppose) together with my many private inconveniences, are things which I could no waies endure without imminent peril of death.

Fifthly, My destruction proceeding from Violences of this nature, would make me appear infamous in their opinion who think well of my *Judge*.

Sixthly, So great an indignity to my person would even grieve and afflict the very *Order* of the *Capuchins*, and my own Allies in blood and affinity, and would in fine perturb no small part of the *Christian World*, to which I am known by many signal and honourable titles.

Seventhly, There lies upon me the domestick care of my four *Nephews*, (who are all of them (one excepted) under age; the Eldest being constituted *Guardian* of his Brothers, but still under

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*The Replies of F. Valerian, &c.
Archiepiscopum Ravennensem C. V. R.
de Rescriptis, &c.*

Si quando aliqua, &c.

*Alexander the Third, to the Arch-
bishop of Ravenna, C. V. R. de Re-
scriptis.*

If at any time it fall out that we en-
joyn something to your Brotherhood
which may possibly seem to exasperate
your mind, you ought not to be trou-
bled thereat; but diligently considering
the quality of the business concerning
which we write unto you; either reve-
rently obey our Commands, or signifie
by your Letters some reasonable cause
why you cannot: for we will patiently
suffer it, when you refuse to doe what
hath by wicked insinuation been sug-
gested unto us.

These three *Letters* are translated
out of *Latin*, as they are to be
seen after the *Appendix Albia-*
na publish'd with his *Purgatio*;
where writing to the *Cardinals*
he thus concludes.

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*Terrent hujusmodi exempla, Eminen-
tissimi PP. obsequentissimos sanctæ
Sedis Filios, &c.*

Such like Examples, most *Eminent Fathers*, terrifie the most obedient Sons of the *Holy See*, feeling by sad experience that rigor of Obedience which a *particular Order* hath arrogated to it self, (whether by the assistances of *Piety*, or *Carnal Wisdom*, let those consider whom it concerns) who ought to be regulated, not by the votes of *Clergymen*, but by *Laws* and *Customs* inflicted on them by force, and by the aid of the *Secular arme*, which their *Insinuations* have abused: and will doubtless (unless the *Wisdom* of your *Eminences* intercede) oblige such as are skilfull in *Ecclesiastical Antiquity* and the *Divine-Politick-Law*, to inquire into the Remedies left by *Christ* to the *Children of the Bride-Chamber*, by which they may emancipate themselves into that *Liberty* whereby the *Faithfull* of other *Patriarchates* have formerly maintain'd Communion with the *Roman Church*,

232 *M^r White's Letter to the Cardinals.*

without that Severity and Subjection which the *Western Church* has by degrees admitted; the Holy See so promoting wholesome *Titles* into *Laws* and *Rites*, that it hath nevertheless left place for *Nature* to *abrogate* the same, when they break forth thus into *Abuses* and *Servitude*. But the Prudence and care of your *Eminences* gives us ground to hope, that the *Insolencies* of your equally arrogant and ignorant *Ministers* will be corrected, before the force of *Nature* be *compell'd* to exert it self beyond the *Sanctions* and *Decrees* of our Ancestors. Which that it may succeed to the good both of the *Roman Church* and *ours*, is the presage and praier of

Your *Eminences*
most humble Servant,
Tho. White.

To which sense, but more clearly, is this *Paragraph* out of a Book intituled, *La Chaine du Hercule Gaulois, ou les Essays continus Chrestiens*, &c.

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&c. sur quelques importans points
& inconveniens des temps; dedi-
cated to Mademoiselle, by her
Confessor; and printed at Paris,
M. DC. LI. where, speaking of
the great mischiefs arising from the
disputes 'twixt the *Fansenists* and
Jesuites, pag. 320. he hath this in-
genuous passage.

ET de vray, n'est il pas pitoyable de
voir, qu' on puisse dire avec plus de
raison que du temps de l' *Arianisme*,
qu' il semble que toute l' *Eglise* est
devenüe heretique? Car, pose ce qui
est vray, &c.

And to say truth, is it not a most de-
plorable thing to consider that one may
with more reason affirm it then in the
very time of *Arianism* it self, that the
whole *Church* seems to become hereti-
cal? For admitting what is most cer-
tain, that the *Church* has decreed *Cal-
vinism*, *Pelagianism* and *Semi-pelagi-
anism* to be *Heresies*; and that the *Do-
ctors* are those who sit in the *Chair* to be
consulted withall upon points of *Reli-
gion*:

gion ; All *Catholicks* are reduc'd to a most strange perplexity. For if a man shall address himself to those who are of the *Fansenian* party, *they* will tell him that those who are term'd *Molinists* are *Pelagians*, or, at least, *Semi-pelagians* ; and on the other side, the *Molinists* will bear him down, that their Adversaries are *Calvinists*, or else *Novatians*. Now all the *Doctors* of the *Church Catholick* are either of the *one* or the *other* party, (except it be some few, which are not yet resolv'd whether side to embrace.) I leave you then to consider, to what prodigious streights the minds of men are reduc'd, since this is held as a *Maxime*, That *whoever fails in one point of Faith, fails in all*. To what other refuge then does this necessity seem to compell us, but to have recourse to the *Faith* of the *Primitive Church*, and to limit our selves to that *pure simplicity of Belief*, wherein we are assur'd that our first *Christian Brethren* attained to Salvation :

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*ANNO Domini 1554. die verò primâ
Decembris, Sacratissima Theologia
Facultas Parisiensis, post Missam de
Sancto Spiritu in ade sacra Collegii Sor-
bonæ ex more, &c.*

In the year of our Lord 1554. the first day of December, the Venerable Faculty of Divinity at Paris, after celebration of the Mass of the H. Ghost in the Chapell of the College of Sorbon, and upon Oath taken, now the fourth time assembled in the same place, to determine on certain Bulls which two of our most holy Popes, viz. Paul the Third, and Julius the Third, have (as they give out) granted to a sort of men who out of a singular affectation would be intituled of the Society of Jesus, the which two Bulls the Senate or Court of Parliament of Paris had sent to the said Faculty by an Officer, to be view'd and examin'd by them: After recital of their obedience to the holy See, &c. it follows,

*Sed quoniam omnes, præsertim verò
Theologos, &c.*

But for that all men, and especially
Divines,

Divines, should be prepar'd to give satisfaction to every one that desires to be enlightned in matters which concern the *Faith, Manners, and Edification* of the *Church*; the said *Faculty* have esteem'd it their duty to satisfie what has been by the said *Court* commanded and requir'd. Having therefore diligently and frequently read, repeated, and understood all the *Articles* of the said two *Bulls*, and, as the gravity of the thing requir'd, for many months, daies and hours (as the manner is) accurately discuss'd and examin'd it, they have by an unanimous consent (but with all reverence and humility to the correction of the *Apostolical See*) thus at last concluded.

This *novel Society* insolently arrogating to themselves the Name of *Jesus*, so licenciously, and without any care in the choice, admitting all sorts of persons, how flagitious soever, illegitimate and infamous, differing nothing in their exterior *Habit* from the *Secular Priests*, in *Tonsure*, in *Canonical Hours*, which they repeat in private, or sing publickly in the *Churches*, in *Cloisters* and in
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silence ; in choice of *Meats* and *Daies*,
Abstinences, and divers other different
Ceremonies, (by which the state and
order of *Religions* are preserv'd and
distinguish'd,) as having receiv'd so ma-
ny and ample *Privileges*, *Indulgences*
and *Immunities*, especially in what con-
cerns the administration of the *Sacra-*
ment of *Penitence*, and of the holy *Eu-*
charist; and that without any difference
or regard had to *Places* and *Persons*; and
even in the Office of *Preaching*, *Rea-*
ding and *Teaching*, to the great pre-
judice of the *Ordinaries* and *Hierarchi-*
cal function, and that of other *Religi-*
ons, yea even of *Princes* and Temporal
Lords, against the Privileges of all *Uni-*
versities, and finally to the exceeding
regret and burthen of the People: This
Society seems to us to violate the ho-
nour and discipline of the life *Mona-*
stical, and to enervate and weaken the
studious, pious and necessary exercise
of the vertues of *Abstinence*, *Ceremo-*
nies, and *Austerity*; nay, gives occasion
of freely apostatizing from other *Religi-*
ons; besides, it evacuates the due obe-
dience

dience and subjection to *Ordinaries*, it unjustly deprives as well the *Temporal* as the *Ecclesiastical Lords* of their just Rights, excites troubles and perturbations as well in the one as the other Polity, induces a world of quarrells amongst the common people, multitudes of dissensions, variances, contentions, emulations, rebellions, and, in summe, an infinity of Schisms. All these particulars, together with sundry others, having been therefore most diligently weighed and consider'd, We pronounce and judge this *Society* to be (as to matter of *Faith*) *pernicious*, contrary to the *peace* of the *Church*, subversive of the *Monastical Religion*, and tending rather to Destruction than at all to Edification.

NOW whether this *Censure* of that Learned *Faculty* were not as propheticall, as (by the consequence, and experience of one intire Age) we have found it just and reasonable, let the religious and impartial *Reader* candidly determine; since in this fatal period and *Catalysis* of

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of true Piety, even this very *Faculty* it
self (the so famous *Sorbon*) has been
perverted by these Atheistical *Sycophants*,
blasphemous and profane
Wretches, from their primary station &
integrity. We have produc'd this *Decree*
to justifie what we affirm, and to
let all the world see how requisite it is
to put a timely stop to their prodigious
Exorbitancies, by that noble and reso-
lute example of the *Gallican Church*,
which *God Almighty* in his due season
improve, to the consummate unity of all
devout *Christians*.

THE

THE SENSE
OF
The FRENCH Church
Concerning
the Pope's *Infallibility & Power*,
Lately declared by Authority.

SINCE the Bishop of *Rome* got so much Authority in the Catholick part of the World, as to be able by his Ministers and Negotiations to attempt to govern private Churches out of his own Metropolitan Diocese, there has been wag'd a great War amongst Divines about the Quality of his Authority. And, as Man's Soul by her Powers and Operations is two-fold, of Understanding and Will, Speculation and Practice: so the Divines Questions, the Gates by which such Tenets get entrance into the Church, are also two-leav'd; the one opens to the Power the Pope has to command assent

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assent to his Resolutions of Speculative Points, the other to what Obedience is due to his Commands. The party whose interest it is by application to the highest See to dilate their own privileges and exemptions from the ordinary Government of the Church instituted by Christ, and received by continual Tradition to our daies, have striven with all their might to possess the World, that both for assent to Christian Truths, and for regulating of Discipline, Christ had given all power to Saint *Peter* and his Successor; so that the whole Hierarchy in effect remain'd in him alone. The rest, as far as not infected by them, maintained constantly the contrary; and that, though the Pope was chief of Bishops, yet the Congregation of Bishops was the Court from whence final resolutions were to be expected. The former Tenet had of late gotten a great strength through the most parts of Christendom; but the Divine Providence, when it found it fitting, raised the *French Church*,

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The Sense of the French Church

which at the present is very flourishing, to set a bar to their great advance, as may be seen by the Papers here inserted.

The substance of the Advocate General's Plea against a Thesis defended in Sorbon concerning the Pope's *Infallibility*.

Translated out of the *French Copy*.

I Do (saies he) acknowledge my carelessness in having suffered to scape unpunished those horrible Blasphemies which the Jesuites vomited out against Jesus Christ, in a Thesis defended the last year in the College of Clermont, which maintained that the Pope was as infallible in matters both of Fact and Right as Jesus Christ himself. Has a greater Impiety been heard of? But it is ordinary with them to teach erroneous Doctrines. And I believe 'tis from the impunity of that Crime that the boldness has been taken to defend the
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like Errours in Sorbon, against her Statutes, the Doctrine of the Gallican Church, and the Maximes of State and of this Court. How? That the Pope with five or six ignorant Divines with mercenary souls should be Infallible to make Articles of Faith of whatsoever Passion, Interest, or Ambition shall suggest to him? Our Ancestors have seen the fatal consequences and effects of this pernicious Doctrine. Wherefore, lest this poison should spread it self farther, and this pernicious Doctrine take root if it be left unpunished, I conclude the Thesis shall be struck out and blotted, the Defendent and President constrained to maintain the direct contrary, and the Syndic never to approve such like Theses, under pain of being extraordinarily proceeded against. The Pope and Bishops are not Authors of our Faith, but faithfull Guardians and irrefragable Witnesses of universal Tradition received from hand to hand, from Jesus Christ to us; according to Vincentius Lirinensis,

Quod semper, quod ubique, quod ab omnibus creditum est, hoc de Fide est, &c.

Notes upon it.

Those who are acquainted with the Government of *France*, understand that the Parliament of *Paris* is made of Members given to Learning and reading of Fathers, and to the skill of Languages, particularly *Greek* and *Latine*, and by consequence of Church Antiquities, and that the King's Advocate, who at this present is called Monsieur *Talon*, is ordinarily one of the most eminent; and that in matters of Divinity they are tenacious of the Decrees of the *Sorbon*, the greatest Catholick University in our parts of the ~~World~~; and whose Doctrine passeth for the Doctrine of the Church of *France*, especially their *Ancient Decrees*.

It is again to be noted, that he saith that the Tenet of the Pope's *Personal*

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sonal Infallibility in making Doctrines to be of new accepted for Articles of Faith, is against the Maximes of the *French Government*; that is, that it toucheth upon Treason: which if it be true in *France*, it can be no less in *England*; and he cannot be truly loyal to his Country who obstinately maintaineth that Errour. The reason is clear: for, if that be true, the Pope may define and oblige Subjects to believe that he can depose a Prince, and bind his Subjects to take Arms against him, as was insinuated in a Letter confidently reported to have been lately written from *Rome to Ireland*, by a great man of that Court; though others say the Letter was counterfeited.

Extracted out of a Letter written from *France* to a Person of Quality.

The Jesuites having defended formerly
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The Sense of the French Church

merly that the Pope hath the same Infallibility with *Jesus Christ*, *Monsieur Talon* the Advocate General complained of it publickly in Parliament; remonstrating that this was a most horrible Impiety, and highly deserving open and corporal Punishment. Whereupon the Court of the said Parliament has ordained that the President, the Regent, and the Scholars which maintain'd it, should appear personally to receive a Reprehension for the first time, and a denouncing of corporal and publick punishment, intended and resolv'd to be inflicted, in case any of them should relapse into the like Blasphemy hereafter.

Notes upon it.

The Thesis mentioned is that against which was divulg'd the Paper entituled, *THE JESUITES NEW HERESIE*; which insinuates, that the Tenet of the Pope's Infalibility was their former Heresie: which is a gentle Censure

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Censure upon a Doctrine able to introduce Heresies without number into the Church of God; as is evident to whosoever shall consider how easie it is for a dozen of Divines to be either corrupted or deceived; and yet our Faith by this Position is made to depend on their Science and Integrity.

Note again, that the King's Advocate professeth, that the Tenet of the Pope's Infallibility in matters of Fact deserveth *publick and corporal punishment*; which signifies no less then *whipping, banishment*, or some such like punishment: and that it is a Crime deserving that the Civil Magistrate ought to take notice of it. This Absurdity was invented by the *Jesuites*, in envy to the great Scholar *Fansenius*; to the end that people might be persuaded he held Errours not visible in his Books, of the which they calumniated him, and would prove him guilty of them onely by the Pope's Infallible word defining him to be so: which mad Prank of theirs has made

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A Decree of the Court of Parliament against a Theological Conclusion, intended to have been maintain'd the 19 of January 166²/₃ by Monsieur Gabriel Drouet of *Ville-neufve*, Bachelor. Given the 22 of January 166²/₃ at *Paris*.

Extracted out of the Registers of Parliament, and faithfully render'd into *English*.

THis day the Court having deliberated upon what was by the King's Council represented the 19 and 20 of this present Month, concerning a Thesis intended to have been maintain'd the said 19 day by Monsieur Gabriel Drouet of *Ville-neufve* in Britany, Bachelor in Divinity, at the Act call'd The great Ordinary of S O R B O N, which contain'd in its Second Position,
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touching the Pope's Infallibility, &c. 249

Christus Sanctum *Petrum* ejusque Successores summâ supra Ecclesiam Auctoritate donavit, Christ gave Saint *Peter* and his Successors highest Authority over the Church; *in its Third*, Romani Antistites Privilegia quibusdam Ecclesiis, sicut Ecclesiæ *Gallicana*, impertiunt, The Bishops of *Rome* bestow Privileges upon certain Churches, as upon the *French Church*; *in its Eighth*, Concilia Generalia ad extirpandas Hæreses, Schismata, & alia tollenda incommoda, admodum sunt utilia, non tamen absolutè necessaria, General Councils are very profitable to extirpate Heresies and Schisms, and to take away other inconveniencies, but not absolutely necessary; *and many other Propositions contrary to the Authority of the Church, to the Ancient Doctrine alwaies received and conserved in this Kingdome, to the holy Canons, to the Decrees of General Councils, and to the Liberties of the Gallican Church; tending also to exalt the power of the Pope above that of General Councils, and*
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The Sense of the French Church

beyond the limits which have alwaies been most religiously conſerved in the Church of France: having heard the Syndic of the Faculty of Theologie, and Monsieur Vincent de Meurs, Doctor in the ſaid Faculty, of the College of Navar, who was to preſide at the ſaid Diſpute, and the ſaid Droüet the Reſpondent, who had all been ſent for in purſuance of the Decree of the 19 of this Month, as alſo having heard the King's Council in their Concluſions; the Court hath prohibited and forbidden, and doth prohibit and forbid, the ſaid Droüet to defend the ſaid Theſis; hath ordained, and doth ordain, that it be ſuppreſt, together with all the reſt that ſhall be found to contain ſuch like Propoſitions; prohibits and forbids all Bachelors, Licentiats and Doctors, and other perſons, to write, defend and diſpute, to read and teach directly or indirectly in the publick Schools or elſewhere any ſuch like, or other Propoſitions contrary to the Ancient Doctrine of the Church, to the holy Canons,

Canons, Decrees of General Councils,
to the Liberties of the Gallican Church,
and to the Ancient Decrees of the Fa-
culty of Theologie of Paris, under pain
to be proceeded against according to
their demerits. Prohibits the Syndic
of the said Faculty, and the Doctors
who shall there preside at the Acts, to
suffer any such Propositions to be in-
serted in any Thesis. Ordains that
this present Decree be read at the ge-
neral Assembly of the said Faculty of
Theologie to be holden in Sorbon the
first day which the Court shall command,
in the presence of two Counsellors of the
said Court, who, together with one
of the Substitutes of the King's At-
torney-General, shall go thither ex-
presly for that purpose. To which As-
sembly shall be summoned all the Do-
ctors of the said Faculty, as also even
the Bachelors of the first Licence. And
this Decree shall be Registered in the
Registers of the said Faculty, and sig-
nified to the Rectors, Deans and Pro-
fessors of the other Faculties, there to
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The Sense of the French Church

be Read and Registred, and sent to other Universities, as also to the Bayliages and Stewardships of this Jurisdiction, there to be likewise Read, Publish'd, and Registred by the procurement of the Substitutes of the King's Attourney-General, who within one Month are to make Certificate thereof to the Court.

Given in Parliament,
the 22 Jan. 166²₃.

Signed,

Robert.
Collationed.

Notes upon it.

The Errour of the First Proposition lies in the word *supra*, above; for the French Church holds the Pope to have the highest Authority in the Church, that is, over particular men, but not over the *whole Church*: for so it professed in the Council of Trent, that it was the Faith of France, received from the Councils of Constance and Basil, that

that a General Council is above the Pope, as also hath been practised by divers General Councils.

The Errour of the Second Proposition is, That the Privileges of Ancient Churches (such as the *French Church* is) come from the Indulgence of the Pope, and not from the Succession to the Apostles and Apostolical Founders of them and their first Institution. The form of which Churches is to be the Rule to all Christian Churches by whomsoever they are founded: nor is it lawfull to bring in new forms without violating Divine Right delivered in the constant Tradition of the Church.

The Errour of the Third Proposition consisteth in this, That it takes away the Practice of the Church, begun by the Apostles, and continued to the Council of *Trent*; is against manifest Experience, and, in effect, takes away all efficacy of extinguishing Heresies and Schisms, reducing it to the weak principle of the Pope's Infallibility and extraordinary Power: of which
enough

The Sense of the French Church, &c.
enough is above delivered in proportion
to these short Notes, to shew how dan-
gerous the mentioned Errours are, and
how necessary to be condemned and a-
voided by all good Christians, as per-
nicious both to Church and State.

Postscript.

*Since the foregoing News, 'tis ad-
vertis'd that the contrary to the before-
condemned Theses hath been publickly
defended by the Son of Monsieur Le
Tellier, one of the chief Ministers of
State, the Arch-Bishop of Paris himself
presiding.*

Quamvis perlegis.

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